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Healths Improvement:  

OR,  

RULES  

Comprizing and Discovering  
The Nature, Method, and Manner of  
Preparing all sorts of  

FOOD  

Used in this NATION.  

Written by that ever Famous  

THOMAS MUFFETT,  
Doctor in PHYSICK:  

Corrected and Enlarged  

BY  

CHRISTOPHER BENNET,  
Doctor in Physick, and Fellow of the  
Colleged of Physicians in London.  

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RULERS

Comprising and Discovering

Ways and Means for the Improvement

Of the ASA and ORESTED

Doctor in Physick

Collected and Enlarged

by

CARY TO PHIL A. BRYCE

Dedicaco to His Majesty and His Highness in Person

College of Physicians in London
To the Reader.

Is not an itch to be in print, but my Profession to keep men alive, and when gone to recover and revive them, that hath induced me to this undertaking. Blame me not therefore for using means to raise our Author out of the dust, and long oblivion, wherein he was buried: 'Tis true, his own relations and their interests much solicited my help; but the merits of the man were my greatest motives, and his Old Fame most quickned me to restore him. Seriously, upon perusal, I found so much Life and Pulse in his dead Works, that it had not been charity in
The Epistle to the Reader.

in me to let him dye outright, specially when tis for the worlds good and your (Healths Improvement.) This is all, only if it may be any advantage to have my Judgement, tis a Piece for my palate, not likely to dis-relish any where so much pleasure is interlarded with our profit. I may safely say, upon this subject I know none that hath done better; and were Platina, Apicius, or Alexandrinus, with all the rest of Dietetick writers now alive, they would certainly own, and highly value this Discourse. Accept then kindly his endeavors, that strives to do you good both in publick and private. Farewell.

Chr. Bennet.
The Table.

CHAP. I.

1. What Diet is.
   2. Who were the Authors of it.
   3. What good it bringeth.

Chap. 2. 1 How many sorts of Diet there be.
   2. Wherein Diet consisteth materially.
   3. Wherein Diet consisteth formally.

Chap. 3. and 4. Of Aire.
   1. How it is to be chosen.
   2. How it is to be prepared.
   3. How it is to be used.

Chap. 5. Of Meat, and the difference thereof, in Kind, Substance, Temperature and Taste.

Chap. 6. Of Meats.
   How they differ in Preparation, Age and Sex.

Chap. 7. 1 How many sorts of flesh there be.
   2. Whether flesh or fish were first eaten of, and whether of them is the purest and best nourishment.

Chap. 8. Of the flesh of tame Beasts.

Chap. 9. Of the Flesh of wild Beasts, or Venison.

Chap. 10. Of the Flesh of tame Birds.

Chap. 11. Of the Flesh of wild Fowl, abiding and feeding chiefly upon the Land.
The Table.

Chap. 12. Of the flesh of wild Fowl, abiding and feeding chiefly upon the waters. 106
Chap. 13. Of the Inwards and Outwards both of Beasts and Birds. 110
Chap. 14. Of Milk. 119
Chap. 15. Of Butter, Cream, Curds, Cheese and Whey. 128
Chap. 16. Of Eggs and Blood. 134
Chap. 17. Of Fish generally, and the difference thereof. 141

Chap. 18. Of Sea-fish. 147
Chap. 19. Of fresh-water fish. 175
Chap. 20. Of such living Creatures and Meats, as be neither Flesh nor Fish, and yet give good nourishment to the Body. 190
Chap. 21. Of Fruit and the differences thereof. 194
Chap 22. Of all Orchard Fruit. 195
Chap. 23. Of such Fruits of the Garden, as are nourishing. 215
Chap. 24. Of such Fruits of the Field, as are nourishing. 231
Chap. 25. Of the Variety, Excellency, Making and true use of Bread. 235
Chap. 26. Of Salt, Sugar and Spice. 245
Chap. 27. Of the necessary use and abuse of Sauces, and whereon they consist. 253
Chap. 28. Of variety of Meats, that it is necessary and convenient. 258
Chap. 30. Of the quantity of Meats. 273
Chap. 31. Of the quality of Meats. 285
Chap. 32. Of the Time, Order and Manner of Eating. 289

CHAP.
CHAP. I.

1. What Diet is.
2. Who were the authors of it.
3. What good it bringeth.

Diet is defined by very learned Scholars, an ex-
aict order in Labour, Meat, Drink, Sleep,
and Venery. For they are thought to be
Pythagoras his pentangle or five-squard fi-
gure, wherein (as Hipocrates faith of mans
body) there be several confluences and con-
currences; yet but one general Sympathy through all. Ne-
evertheless Labor was appointed for most to invite meat and
drink: they to draw on Sleep, for the ease of our labours:
and all four, to perfit generation; which is not onely essendi
sed semper essendi causa; not onely the cause of being but of
ever being: for indeed after we are dead in our selves, we
recover in our posterity another life. But in this Treatise I de-
fine Diet more particularly (as it is usually taken both by the
vulgar and also the best Physicians) to be an orderly and due
course observed in the use of bodily nourishments, for the pre-
servation recovery or continuance of the health of mankind.
Which how and when it was first invented and by whom
...
What Diet is.

collected, neither Cardan, nor Scaliger, nor Virgil, nor Montius, nor Bialius, nor Fason Pratenis, nor Psellus, nor any (in my judgement) have more truely declared, then Hippocrates himselfe, avouching that Necessity was the mother, and Reason the father of Diet. For when sickness crept into the world, and men gave the same meats to sick folks which they did to the healthful, they perceived them to be so far from recovery, that they rather wax'd worse and worse. Hereupon being enforced to alter either the kind or the preparation, or the quantity, or the quality and order of nourishments: they knew by diligent observation what was fittest for every disease, for every sexe, age, and complexion, and accordingly committed them to memory, or set them down in writing. Plutarch thinks that we first learned this knowledge of brute Beasts. For Pigeons and Cocks before they fight, will eat store (if they can get it) of cummin seed to lengthen their breath: and Nightingales eate spiders to prevent stoppings: and Lions having surfeited on flesh, abstaine from all meat til it be digested. So the Marlin taught tender persons first to keep warm their feet, the Storkes to remedy coltiveness of body by the use of glisters, the Hedghog to avoid walking in windy seasons, the little Birds to bathe in Summer, the Flies and Bees to keep home in Winter. For there is no doubt but the natures of men were in former ages so strong, that they did eate and digest every thing as it grew. Neither were Mills, Boulters, Ovens, and artificial preparations from the beginning; but as sickness of the body encreased, so the mind devised remedies, teaching men how to thrush and grind corne, to make bread, to boil, roast, and bake meat, to give thinne and liquid meats to weak stomacks, and grofser cates to them that be strong, after the example of every Bird, who first softneth and boileth the meat in their mawes, before they give it to their young ones, neither should we marvel hereat; For as ignorant Sailers (whose errors and imper-
What Diet is.

imperfections no man could perceive in a calm sea in a tempest do follow every man's advice: So the examples of Birds and Beasts did teach sick men wisdom, when through selfish ignorance they lost the light of nature, and knew not what was good for themselves. But leave we Plutarch's conceit, and let us fetch the invention of Diet from a more worthy teacher, yea from the worthiest of all other, God himself. For can we imagine that he taught our forefathers (having sinned) how to cloath their bodies, and not how, and when, and wherewith to feed them? He that taught Abel how to diet his sheep, would he leave him unskilful how to diet himself? or had Cain the art of tilling the ground, and not the knowledge how to use the grain thereof? Knew Physicians in Jacob's time how to conserve dead bodies, and wanted they knowledge to preserve the living? Wherefore how foolishly forever some ascribe the invention of Diet to Apollo, Aesculapius, and that many-eide Osiris, or to Hippocrates, Galen, or Asclepiades: yet let this rest immovable, that it springeth from an elder time, then that any heathenish Chronicle is able to record the author thereof. For if the multitude of burials be an argument of ill diet, and contrariwise long life an argument of good; it must needs follow, that before the Universal Floud this noble knowledge of diet was not hid from the first Patriarchs, but as perfectly perceived as it was practised. For till after the Floud, men usually lived to eight hundred years, some to nine, many to seven, and none (for ought we have heard or read) dyed a natural death before five.

Now if any man shall object, that the very name of Diet is not mentioned before the Floud, and that therefore the thing itself was not in use: I can shew him no better answer, then from the mouth of Hippocrates: Names are the Daughters of men, but things the Sons of nature. So that as soon as men began to feed, no doubt they were inspired with wis-
dome how much, how often, and of what to feed. For we must not imagine, though they had as it were Ostriches stomacks, and Giants strength, (insomuch that Lamuch in his wound could crush into peices the mightiest champion of our age) that therefore they neglected preparation or proportion in the use of nourishments; nay reason it self will conclude, that as one shooe did not fit every mans foot, nor children and young men fed alike in those dayes, so every man knew or was taught his peculiar diet, most proper healthful and convenient for his owne estate. Wherefore as many diseases are recovered with our Physicians, but none without Physick: so albeit there lived no dietary Physicians before the Flood (if I should grant so much) yet no man can deny, that through feeding or fasting, drinking or thirsting, taking this thing or refusing that, they preserved their life-oile (as I may term it) for many ages, which in this surfeiting and riotous age is commonly consumed in less then one. But some men will further object against me. What Sir? may diet prolong a mans life? why then through diet we may prove immortal, or at the least live as long as Adam did. Whereunto I answer, that albeit immortality is denied upon the earth to mortal men, yet so much life is prolonged by a good diet, by how much diseases thereby are eschewed. For as Solomon saith, to whom is pain of the belly, and gripings, and redness of eyes, and want of health? even to those that keep no measure, but greedily hunt after wine, and rise up early to drink strong drinke. Some in Hippocrates time, seeing precise observers of Physick to dye afflone as they which used no physsick, conceived presently no otherwise of Physicians, them as of Kings in a stage play, carrying golden crownes, and scepters, and swords, commanding for the time whole Empires, but indeed void of in-borne Majesty in them selves, and of outward ability fit for so high a calling. So now in our daies the name of Diet seems but a scarecrow.
...what Diet is.
crow to the unwiser fort, who think it best diet, to keep no
diet at all, saying (as Will. Sommers said to Sir John Rainsford)
drink Wine and have the gout, drink no Wine and have it
too. Which in effect what is it else, then with the Sicilians
to erect a Temple to riot: or with the Barbarians to praise
surfeiting; or with Æolus his bottle all at once: whereby their Ship was so far from
proceeding, that all art and prayers, yea and all the Gods (in
a manner) were not able to keep it above the waters. Let me
laugh (said Democritus) at mens follies, who diet their horses,
sheep, carrel, yea their capons, and geese, and yet themselves
keep no diet. They foresee by porking of raven, flying
of kites, crooking of frogs, and bathing of ducks, when it
will rain; yet surfeiting dayly they cannot foresee their own
ruine.

To the like purpose singeth a French Poet.

Situ veux vivre sainement
Aye pour toy tel pensement:
Oue de ton cheval, falcon ou chien,
Quand autre chole leur vint que bien.

If sickness thou wilt long award,
Have of thy self that due regard,
Which to thyself, falcons, steeds, or Hounds
Men bear, who sickness them surround.

And truly well might the one laugh, and the other sing
at such follies. For albeit an exquisite thin diet (called of
Isambertus the anch-diet, wherein we eat by drams, and drink
by spoonfuls) more perplexeth the mind than cureth the
body, engendering a jealousy over every meat, suspicion on
every quantity, dread, fear, and terror over every proportion
(bereaving the head of quietness, the heart of security, and
the
What Diet is.

the stomack consequently of good concoction) yet the full diet as it is more usual, so is it in effect no less dangerous. Would you see the discommodities of excess? why then imagine you saw Verres raving before break of day in his own Vomits, Dyonissus belching up a sour and unpleasant breath, Polyphemus tript of wit and memory, Cleomenes King of Lacedemonia playing after his drunkenness at cherry-pit with Children, Elpenor (Ulysses his companion) breaking his neck downe the stairs, Ennius racked with the Sciatica, Riglus the wrestler dead of an apoplexy, Anacreon so unable to swallow any more drink that he was strangled with a grapes kernel, Vibius Crispus dying at the stool, an old English Knight dying at the Chamberpot. On the other side will it please you to mark the commodities of diet, and moderate nourishing? Then behold Timotheus, who being continually sick through dayly surfeiting, came once to Plato's Table, where he fed (as the company did) and drank moderately. The next morning he cried out with this admiration: "O sweet Plato, sweet Plato; how truely sweet are thy suppers, which make us to sleep and awake so sweetly: How able am I now to all exercises, being erst so unable to the least labour? No marvel Timothy: for as the Sun cannot warm us when Clouds be between: So excess either fetters or divides the minds, faculties. How careful is the mind alwaies to preserve life: yet many a drunkard sinks under water, because reason cannot teach him the art of swimming, the inward fences being choaked with abundance of clammy vapours. Divine Hippocrate (when I can never sufficiently name nor honour) compareth die most fitly to a Potters wheel, going neither forward nor backward, but (as the world it felt moveth) equally round: noifning that which is too dry, drying up that which is too moist, restoring true flesh if it be decad, abating proud flesh (by abstinence) if it be too much, neither drawing too much upward nor
What Diet is.

downward (as peevish Sawyers do;) neither clapping on too much nor too little Sail (like unskilfull Mariners) but giving (like a wise Steward) every part his allowance by geometrical proportion, that the whole household and family may be kept in health. Such a Steward was Asclepiades, who cured by onely Diet infinite diseases. Such an one was Galen, that famous Physitian, who being three or four times sick before he was twenty eight years old, looked afterwards more strictly to his diet; in such sort that a hundred years following he was never sick but once, and died onely through want of radical moisture. Such an one finally was Hippocrates, who lived till he was a hundred and nine years old (or at the least till he was fourscore and five) without any memorable sickness, and yet he had by nature but a weak head, insomuch that he ever wore a night cap. Wherefore let us neither with the impudent, call diet a frivolous knowledge, or a curious science with the imprudent: but embrace it as the leader to perfect health, (which as the wise man saith) is above gold, and a found body above all riches. The Romans once banished Physitians out of Rome, under pretence that physick druggs weakened the peoples stomacks: and Cooks, for corrupting and enforcing appetites with strange saucers and seasonings: and Perfumers, and Anointers, and Bath-masters, because they did rather mollifie and effeminate the Romans mindes, then any whit profit or help their bodies. Yet they retained Cato, the chief dietist of that time, and all them that were able (without physick) to prevent or cure diseases: esteeming diet (as it is indeed) to be so honest, pleasant, and profitable a science, that even malice it self cannot but commend it, and her enemies are forced to retaine it. Thus much or rather too much, in the commendation of Diet, for which some Spartane censor would severely punish me, as Antaiades did the Orator that prais'd Hercules, whom no wiseman ever discommended. For howsoever idle heads have made these
How many sorts of Diets there be.

these adde proverbs. 1. Dieted bodies are but bridges to Phys-
cians mindes. 2. We shall live till we dye in desight of Di-
et. 3. Every disease will have his course. 4. More
Rubarb and less Diet, &c. Yet the wifest man and King of
all others, hath established it upon such grounds, as neither
can nor shall ever be shaken with all their malice.

CHAP. II.

1. How many sorts of Diet there be.
2. Wherein Diet consisteth materially.
3. Wherein Diet consisteth formally.

T Here be especially three sorts of Diets; a full
Diet, a moderate Diet, and a thin Diet. The
first increaseth flesh, spirits, and humors, the second repaireth
only them that were loft, and the third leffenheth them all
for a time, to preserve life. Full Diet is proper unto them
which be young, growing, strong, lusty, and able through their
good constitution to endure much exercise. Moderate Diet
is fittest for persons of a middle health, whose estate of body
is neither perfectly strong nor over-weak. Thin Diets are
never to be used, especially in the strictest kind, but where
violent diseases (caused either of fulness or corruption) have
the preheminence: wherein how much the body wanteth
sufficient food, so much the sickness wanteth his tyranni-
cal vigour.

2. The matter of Diet, is neither iron nor steel, nor sil-
ver, nor coral, nor pearl, no nor gold it self, from which
worthy simples, albeit most rare and effectual sustenances be
drawn (as our own Countryman of all other, most learned-
How many sorts of Diets there be.

If proveth) to strengthen our body, and to thicken our radical moisture, which is soon consumed (like a fine spirit of wine) when it is too thin and subtile: yet neither have they, neither can they have a nourishing power, because our natural heat will be tired before it can convert their oyle into our oyle, their substance into our substance, be it never so cunningly and finely exalted. Furthermore, if it be true (which Hippocrates and reason telleth us) that as contraries are expelled by contraries, so like is sustained by his like: How should the liquors of gold, pearl, and precious stones (which the Chymists have named Immortal essences) nourish or augment our mortal substance? Nay doth not that soonest restore decayed flesh (as milk, gelly, strong broths, and young lamb, which soonest corrupteth, if it be not presently eaten? Is not a young pine more nourishing (yet it keeps not long sweet) then a peacock that will not corrupt nor putrifie in a whole year, no not in thirty years (faith Kiranides) though it be buried in the ground? yet as a candles end of an inch long being set in cold water, burneth twice as long as another out of water; not because water nourisheth the flame, which by nature it quencheth, nor because it increaseth the tallow, which admits no water, but by moistening the circumfluent aire, and thickning the tallow, whereby the flame is neither so light nor lively as it would be otherwise: in like sort, the substances, powders, and liquors of the things aforesaid, may perhaps hinder the speedy spending of natural heat, by outward cooling of fiery spirits, inward thickning of too liquid moistures, hardning or condensating of flaggy parts; but their durableness and immortality (if they be immortal) are sufficient proofs that they are no nourishments for corruptible men. " But they are pure essences, and therefore suitable to our radical moisture, which the best Physicians derive from a star-like substance. Alas, pure fools! what doe you vaunt and brag of purity, when
How many sorts of Diet there be.

the purest things do least nourish; for had not the airen, water, and earth, certain impurities, how should men, beasts, birds, fishes, and plants continue? for the finer the airen, the less it nourishes, the clearer the water, the less it succoureth; yea were we in an air (such as the element of airen itself is defined to be) void of invisible seeds, and those impalpable substances or refekens that are sometimes descried by the Sun-beams, our spirits should find no more sustenance by it, then a dry man drink in an empty hog's head. And though we see Pikes to live a great while in Cisterns with clear water alone, yet were that water so pure as the element it self, they would clean consume for want of nourishment. The like may be said of plants growing in a dry, crumbling, sapless and unmingled earth, wherein we should see them quickly so far from sprouting, that for want of their restorative moisture they would come to withering. Wherefore I conclude, Neither Oriental stones for their clearness, nor pearls for their goodliness, nor coral for his temperating of blood, nor gold for his firmness, nor liquor of gold for his purity, nor the quintessences of them all for their immortality, are to be counted nourishments, or the matters of Diet. Object not the Ostrich his consuming of stone and mettals, to prove that therefore they may nourish man; no more then the duck, nightingale, or stork, to prove that toads, adders and spiders are nourishing meats: For our nourishment (properly taken) is that nature or substance, which increaseth or fostereth our body, by being converted into our substance. Now for as much as our bodies (like the bodies of all sensible and living creatures else) consist of a treble substance, namely, aerial Spirits, liquid humors, and confirmed parts: it is therefore necessary it should have a treble nourishment answerable to the same, which Hippocrates truly affirmeth to be Air, Meat, and Liquors.
to be implied to the fruit of nature. Thus it is rather to be conceived a miraculous working, than lived without meat or drink (as Moses and Elias did forty days by this precept) he rule the world: so that when any man finally he doth not transgress the course of nature, by which, bread, and to give us corporions when we ask them: Yet no man (as he did to John Baptist:) to give us a house instead of means with locusts, a most freewill, burning, and kindling ver. 10. Observe that General rule and course of nature. It is possible to God (as the Devil only of Devils) which cannot overtop the General rule and they are but few and particular persons (yea, perhaps the Sons and Apostles, and Abraham:) other which never drank; whereas Christ named some which never eat meat.

member, and converted most effectually into humors.

golden ornament; securing an Aedic to convey meat to every Saviour part of our body is preserved; ligatures are then and it.

Whether mice

Meal is grooves and corporal Substance, taken either
CHAP. III.

Of AIRE.

1. How it is to be chosen.

S. Hippocrates said of Meats, Like Food, like flesh: so may I justly say of the aire, like aire, like spirits; for hence cometh it that in pure, clear, and temperate aire, our spirits are as jocund, pleasant, active, and ready as butterflies in Summer; but in thick, dark, cloudy, and unseasonable weather, they are dul, drowsie, idle, and as heavy as lead, working neither perfectly what they ought, nor cheerfully what they would. Witty Cardan supposeth a like resemblance to be betwixt our bodies, and the aire, as there is betwixt the soul and heaven: So that as they encline the soul, so the aire althereth the body every way; let the aire be cloudy, how can the body be warm? Let it be hot, how can that be cold? let it be chilled with frost or snow, our skin (yea our inwards themselves) begin to shiver: now staggers the head, and how presently sinks the heart, at the sense of a damp, or the insensible sense of deadly and subtile spirits, carried from the ugh-trees of Thasus, or the hole of a Cokatrice, or the breathing of Aspes, or the dens of Dragons, or the carcasses of dead Serpents, wherewith the aire is not so soon infected, as the hearts and brains of men, whereunto it is carried. Galen faith, That the inhabitants of the Palestine lake are ever sickly, their cattle unsound, and their Countrey barren, through the brimstone and pitchy vapor ascending from thence over all the Countrey, in such sort that birds flying over it, or beasts drinking of it, do suddenly die; And verily no bird hateth that Lake, nor
the Lakes of Avernun, Lucrino, or Padua, like unto it; no frogs and serpents can lees live in Ireland, foxes in Crete, stags in Africa, hares in Ithaca, and fishes in warm water, then the heart of man can abide impure smells, or live long in health with infected airs; which if they do not always corrupt men, yet they shew their force, and exercise their power over cattle, hearbs, grass, corn, fruits, and waters, a great while after, poisoning us (as it were) at a second draught, whilst we feed of infected things, and (as Eclipses are wont to do) spitting out their venom when they are almost forgotten. Sicil is recorded to be seldom void of the Plague: and the dwellers of Sardinia quitted their Country oftentimes for the same cause. But how could it be otherwise, when the wind blows there most commonly out of Africa, the mother of all venomous and filthy beast? Is not Middleborough, Rotterdam, Delf, and divers other Cities in Zealand and Holland, stinched every dry Autumn with infinite swarms of dead frogs, putrifying the aire worse then carion? Rome also was greatly annoyed with agues and pestilence, till by Asclepiades his counsell their common sewers were monthly cleansed, their privy-vaults yearly emptied, and their soil and offal daily carried forth into the fields; whereby receiving the benefit of sweet aire and health both at once, no marvel (as Mr. Ajax his Father hath well noted) though the Skavenger and Gun-farmer, that is, Stercutinus and Cloacina were honoured as Gods. And verily had that worthy Author lived amongst those Romans, as he liveth in this unthankful and wicked age, wherein (to speak with Hippocrates) admirantis satni, calumniatans plerique, intelligent pauci: no doubt ere this he had been very highly exalted, and stood in some solemn Capitol, betwixt Stercutinus and Cloacina, as King Ludd doth upon Ludd-Gate betwixt his two sons: For I assure you (and let us not but give the Devil his right) he hath truly, plainly, and perfectly set down
Of Aire, and how to be chosen
down such an art of Privy-making, that if we would put it in practice, many a house should be thought in London to have never a Privy, which now smels all over of nothing else: Neither is the aire only infected with venomous winds and vapours, sinks, sewers, kennels, chamber houses, moors, or common leftsals (as in great Camps and Cities) nor only with privy vaults; but also Bieszus maketh mention, that a house in Spain seated among many elder trees (wherewithall the grounds were headged) cast every man out of it (like Se- jus horse) either dead or diseased, till such time as he caused them to be rooted up, and so made it both wholesome and habitable to the dwellers. Furthermore it is recorded, That as the aire in Cyprus cureth any ulcers of the lungs, so the aire of Sardinia makes and enlargeth them: And as the aire of Anticyra helpeth madness, so contrariwise the aire of Thas- fus (especially in a hot and dry summer) brought almost all the inhabitants into a lunacy, which no doubt hapned upon these causes, That Cyprus aboundeth in Cypress and Myr- trees, Sardinia in Alom and Copper Mines, Anticyra is replenished with true Hellebors, and Thasus is full of deadly Ughes, which either kill a man, or make him mad, when the favor infects him fully, as it doth in such hot and dry Countries. The aire may be also infected with the smoak of Charcole newly kindled, whereof Quintus Catulus died: or with the smel of new mortar, which killed Soviniarius the Emperor in his bed: or with the snuf of a candle, where- with many have been strangled, or with the aire of a pan of coles throughly kindled, by which as Aemilius Victor studied in the City of Parma, he suddenly fel down dead. By the smel of a snuf of a candle, many become leprous, and women miscarry of children. What light is best to study by, of oyle, wax, dears fue, and tallowes, the very smel of roses cureth headach, and of some flowers drunkenness.

The
Of Aire, and how to be chosen.

The smell of a wantlowse may kill a child in the mother's womb: the very smell of Physick cureth many.

First therefore in the election or choice of aire, observe this, that it be pure and void of infection: for pure aire is to the heart, as balm to the sinews, yea it is both meat, drink, exercise, and Physick to the whole body. Meat, whilst it is easily converted into spirits: Drink, whilst it layeth the thirst of the lungs and heart, which no drink can so well quench; exercise, whilst it moveth humors immoveable otherwise of their own nature; medicine or Physick, whilst it helpeth to thrust forth excrements, which would else harden or putrifie within our bodies, the vapors whereof would shake the bulwark of life, and defile the rivers of blood issuing from the liver, that we should not live long in health, if happily we lived at all.

Next to purity of aire, we must choose that also which is temperate. For natural heat is not preferr'd, saith Galen, but of aire moderately cold: And Aristotle saith, That Countries and Cities, and houses, which by interposition of hills on the North side be seldom cooled, are subject to mortality, and many diseases. Yet must it not be so hot as to disolve spirits, procure thirst, and abundant sweat, to the hindering of urine, and decaying of strength and appetite: But (as I said before) of a middle temper, because as nature is the mother, so mediocrity is the preserver of every thing. Who sees not a dry Summer peeleth, and a dry winter rivell eth the skin? and that contrariwise, an over-moist aire puffeth it up with humors, and engendreth rheumes in the whole body?

Thirdly, That aire is best which is most seasonable: Namely, warm and moist in the Spring, hot and dry in Summer, cooling and dry in Autumn, cold and moist in Winter: which seasons falling out contrarily, as sometimes they doe (especially in Islands) infinite and unavoidable diseases ensue.
Of Aire, and how to be chosen.

If the spring-aire be cold and dry through abundance of Northeast winds, dry inflammations of the eys, hot urines, fluxes of blood by nose and bowels, and most dangerous catarrhs to old persons, follow upon it. If Summer be cold and dry through the like winds, look for all kinds of agues, headaches, coughs, and consumptions: Contrariwise if it be too hot and dry, suppression of urine, and women's courses, together with exceeding bleeding at the nose is to be feared. If Autumn be full of Southern and warm blasts, the next Winter attend all rheumatick and moist diseases. If Winter on the contrary be cold and dry, which naturally should be cold and moist, long agues, humoral aches, coughs and purifies are to be expected, unless the next Spring be of a moist disposition.

Again, consider also, how any house or City is situated, for the aire is qualified accordingly. Namely, if they be placed Southeast, South, and Southwest, and be hindered from all Northern blasts by opposition of hills, they have neither sweet water, nor wholesome aire; but there women are subject to fluxes and miscarriages, children to convulsions and shortness of breath, men to bloody fluxes, scourings, and Hemorrhoids, and such like. But Cities, Countries, or houses situated clean contrary, towards the North-west, North, and North-East, and defended from all Southern gusts and blasts, albeit the people there are commonly more strong and dry, yet are they subject through suppression of excrements, unto headaches, sharp plurises, coughs, exulceration of the lungs, phlegmatick collections, rupture of inward veins, and red eyes. Likewise in those Countries, young boys are subject to swelling of the codd's, young girls to the navel-rupture; men to the diseases above named: Women to want and scarcity of their natural terms, to hard labours, ruptures and convulsions, and to consumptions after childbeareth. Easterly Towns (especially inclining
Of Aire, and how to be chosen.

to the south) and houses are more wholesome then the westerly for many causes: first because the aire is there more temperately hot and cold. Secondly because all waters and springs running that way, are most clear fragrant pleasant and wholesome, resembling as it were a dainty spring, and verily women there conceive quickly and bring forth easily: children prove large, well coloured and lively: men healthful strong and able to any exercise. But Western cities and houses, barren, clean, of Eastern gulfs, have ever both troubled waters and unwholesome winds, which mingled with the waters obscure their clearness, and maketh the inhabitants weak, heavy, and ill coloured, hoarse-voiced, dull witted, and wanting (as if they were entreating the house of death) quickness and vigour. But Avicen of all others declares this most at large, who shewing the boldness and goodness of aire by the situation, describes them in these words. Houses having their chief or full seat Eastward, are very wholesome for three causes. First, because the Sun rising upon them, purgeth the aire very timely. Secondly, because it stayes not there long to dissolve spirits, but turneth Westward after noon. Thirdly, because cold winds are commonly as uthers to the Sun rising, by which all corruption is killed, that either was in the aire or lay on the ground. Western places are worst situated: First, because the Sun bestowes not his maiden head and kingly heat upon them, but a hot and scorching flame, neither attenuating nor drying their aire, but filling it full of fogs and mists. Whereupon it falls out, that the inhabitants are much troubled with hoarseness, rheumes, measils, pocks, and pestilence. Southern seats are commonly subject to catarrhs, fluxes of the belly, heaviness, want of appetite, haemoroids, inflammation of eyes; and their women conceive hardly and miscarry easily, abounding in menstrual and mighty pollutions; their old men
Of Aire, and how to be chosen.

men are subject to palfies, trembling apoplexies and all humoral diseases, their children to cramps and the falling evil: their young men to continual putrefied agues, and all kind of rebellious favours. In Nothren countryes through the driness, coldnes, and sharpnes of the wind, women do hardly conceive, and dangerously bring forth: or if they be well delivered, yet commonly through want of milk they are not able to nurse their children. Their young men die of consumptions, their old men and children of cruel cramps. They which dwell upon the tops of hills (where every wind blows from under the Sun) are for the most part found, strong, nimble, long-lived and fit for labour. Contrariwise the valley people (so seated that no wind blows upon them) are ever heavy spirited, dull and sickly: for as a fire of green wood dieth unless the flame be scattered with continual blowing; and as a standing water corrupteth in a little space: so an idle aire rouled about with no winds soon putrefieth; because his dissimilar parts be not separated by winowing, as the chaffe is from the wheat. But the best situation of a house or city, is upon the flaunt of a southwest hill (like to this of Ludlow, wherein we sojourn for a time) neither fully barred of the East, North, and Southern winds, clear, and free from the mists of bogs and fens, purified from the stinck of common Sinks, Vaults and Leftals, as also from the unwholsome breathings of Caves, Colepits, & Copper, or Brimstone-mines: not so cold as to stupifie members, not so hot as to burn the skin, not so moist as to swell us with rheumes, not so dry as to parch up our natural moisture: not to much not to variable (as upon the top of hills) not so little, nor too standing, as in low Vallies: neither smelling of nothing, as in barren Countries, nor smelling of bad things, as in the Fens: but fragrant without a discerning of smell, and sweetest of all in an unknown sweetness. For howsoever some
Of Aire, and how to be chosen.

some men dream, that the smell of the spice-trees in Arabia felix make the neighbour inhabitants both healthfull of body and sound of mind (which I will not deny, if you compare them with the borderers of the Palestnine lake.) Nevertheless as Tully faith of women, They smell best which smell of nothing; so verily the aire that smells of nothing is best to nourish us in health, though otherwise in some sickness a perfumed aire is best, and also to expel a loathsome stink, or (like to the neighing of Apolloes horses) to rout up dull and sleepy senses. In which respect I am of Aristotles opinion, that sweet smells were appointed to be in flowers, fruits, barks, roots, fields, and meddowes, not onely for delight, but also for medicin. Nevertheless as the tastles water makes the best broath, so the smelling aire gives the purest (I will not say the strongest) nourishment to our spirits. In Plutarch's time men were grown to this wantonness, that every morning and night they perfumed not only their apparel and gloves, but also their bodies with sweet ointments, made of most costly spices: buying with great charges, what shall I say? an idle, a needless, a womanly pleasure? nay verily an unnatural and more than brutish. For every beast loveth his own mate only for her own smel (whatsoever it be) but some men love not their meat, nor drink, nor the aire, nor their wives, nor themselves, unless they smel, or rather stink of sweet costly and forreine fumes: which being taken without cause, do the head more hurt then being taken upon cause they do it good. Wherefore if thy brain be temperate, and not too moist, cold, or dull, eschew a strong smelling aire (such as comes from wallflowers, stock-gillyflowers, pincks, roses, Hyacynths, mead sweet, hony suckles, jasmin, Narcissus, musk, amber, civet, and such like) contenting thy self with the simplest aire, which for sound complexion is simply best. Or if for recreation and pleasure take thou desirest it.
Of Aire, and how to be prepared.

Some time, let it not be of a full or strong sent: but mingled
with sweet and soure (as violets with Time) and breathing
rather a sharpe then a fulsome sweetnes. And thus much
of the choice of aires; now come we to the preparation
and use of them.

CHAP. III.

OF AIRE.

1. How it is to be prepared.

2. How it is to be used.

Satyrus (that Goat-bearded God) the first time that
ever he saw fire, would needs kiss it and embrace it in
his armes, notwithstanding that Prometheus forewarn’d
him of coming too nigh: for he knew well enough the
nature of fire to be such, that as in certaine distances, times,
and quantities it may be well endured, so in others it is
harmful and exceeding dangerous. The like may I say of
heat, cold, moisture, and driness of the aire: which in
the first or second step towards them may and do preserve
life, but the nearer you come to their extremeties, the
nearer are you to death: So that either you will be burnt
with Satyrus, or frozen to death with Philostratus, or
dried up for lack of moisture with Darius Souldiers when
they could get no water, or dye as the inhabitants of the
lakes in Egypt do with too much moisture. Wherefore
let every one consider his owne strength and constitution
of body; for some like to new wax, are dissolves with
the least heat, and frozen with the least cold: others with
Of Aire, and how to be prepared.

Salamanders think nothing hot enough, others like to
shirk worms can abide no cold; others with Smiths and
Woodcocks can abide those frosts which even the fishes
themselves can hardly tolerate. So likewise dry constitutions laugh and sing with the Thrush when rain approach-
eth: when others of the contrary complexion do mourn
and lament with the Plouver, because it is so wet. Which
being so, I shall no doubt deserve well of every man in
reaching him so to prepare the aire, that sometimes abroad,
but always at home it may be tempered (according as he
most needeth) and purified from all infection. Concern-
ing the tempering of aire in our houses: is it too hot and
dry? then cool it by sprinkling of Vinegar and Rose water,
by strewing the flour with green flags, ruthes, newly ga-
thered, reed leaves, water-lilly leaves, violer leaves and
such like; stick also fresh boughes of willow, fallow, po-
plar, and ashe (for they are the best of all) in every cor-
ner. Is it too cold and moist? amend it by fires of clear and
dry wood, and strew the room and windows with herbs
of a strong smell, as mints, penniroyal cammomil, balm, nep,
rue, rosemary and sage. Is it too thick and misty? then
attenuate and clear it in your chamber first by burning of
pine-rosin (as the Egyptians were wont to do) then pre-
ently by burning in a hot fire-shovel some strong white-
wine vinegar. Put their chiefest perfume of all other called
Kuphi: The great temper, was made of sixteen simples:
namely, wine, hony, raisins of the sun, cipres, pine-rosin,
mirrhe, the sweet rase, calamus aromaticus, spike-nard,
cinamon, berries of the great and little juniper, lignum-
loes, saffron, figtree buds, and cardamoms: to which com-
position in Galens time Democrats added Bedelliun and
the seed of agnus castus, and the Physicians in Plutarch's
time the roots of Calamint. It were needless to write how
wonderfully Apollo, I mean our new Apollo, Francis Alexander
of
Of Aire, and how to be prepared.

of Verelles (for so like a proud Italian he calleth his owne work) commend the same in his third beam; or how Plu-tarch and Avicen extol it above all others, in that it not onely bringeth any aire to a good temper; but also clean-feth the same of unclean spirits, openeth it when it is coldy, attenuateth it when it is too thick, refineth it when it is full of dreggy mixtures, and consequently dispelleth melancholy from the head, fear and ill vapours from the heart, procuring natural and quiet sleep, and therefore not unworthily consecrated to the Gods. Now as the Egyptians burnt rosin in the morning, and their Kuphi towards noon, so albeit the sun let, when many heavy vapours lye in the aire, the Ancients were not to burn mirrhe and juniper: which disperse those heavy vapours, leaving in the house a rectified aire, quickning the senses, and correcting those melancholick fumes that pervert judgement. Wherefore the Egyptians call mirrhe, Bal, and Juniper Dolech the purifiers of the aire, and curers of madness. Whereat let no man wonder, sith the very noise of bells, guns, and Trumpets, breaketh the clouds, and cleaneth the aire; yea Musick it self, cureth the brain of madness, and the heart of melancholy, as many learned and credible Authors have affirmed. Much more then may it be tempered, and alter-ed to the good or hurt of our inward parts by smells and perfumes, whereby not onely a meer aire (as in Sounds) is carried to the inward parts, but also invisible seeds and substances qualified with variety of divers things. For who knoweth not that the smell of Opium bringeth on sleep, drowsiness, and sinking of the spirits; contrariwise the the smell of Wine, and strong vinegar out of a narrow mouth'd glass, awaketh the heaviest headied man, if possi-bly he can be awaked. Furthermore because stinking smells (unless one by little and little be accustomed to them, as our dungfarmers, and kennel rakers are in Lon-
Of Aire, and how to be prepared.

don, and as a wench did eat Napellus, a most cruel poison, ordinarily as a meat) are both noysome to the head, and hurtful to the lungs, heart, and stomach; in such sort, that they which live in a stinking house, are seldom healthy: It shall be good, where the cause cannot wholly be removed, to correct the accident in this sort, with sweet waters, sweet perfumes, sweet pomanders, and smelling unto sweet fragrant things.

Isabella Cortesa, that dainty Lady of Italy, comb'd her hair, and sprinkled her gown every morning with this sweet water following, whereby the aire circumfluent was so perfumed, that wherefoever she stood, no inch could be discerned. Take of Orange flower water, water of Violets, water of the musk-geranium, and the musk rose, water of red and damask roses, of each a pint; powder of excellent sweet orris, two ounces; powder of Storax, Calamine, Benjoine, and Indian wood of roses, of each half an ounce; Civet a dram and a half. Mingle all together, and let them stand in Balneo three days. Then after the water is thoroughly cold, filtre it out with a fine filtre, and keep it to your use in a glass very close stop'd.

Marinellus maketh another not much inferior unto this, whereof this is the description. Take a bottle of damask-rose-water, Benjoin, Storax, calamine, cloves, and wood of Aloes, of each an ounce; ambre-grice and civet of each a scruple: boil them together in Balneo in a glass very well stop'd, for 24 hours space; filtre it out when it is cold, and having hung'd fifteen grains of musk in it tied in a close cloth, set it five days in the sun, and keep it to your use.

These waters are costly, but verily exceeding good; nevertheless fift men of mean fortune are likewise to be preserved, I appoint for them these perfumed cakes, and for the poorer sort, a less costly perfume. Take of Benjoin
Of Aire, and how to be prepared.

Join six drames, wood of aloes four drames, storax calamite four drames, sweet orris two drames, musk a scruple, white sugar candy three ounces, beat them into fine powder, and with red-rose water, work them into a stiff paste, whereon make a sort of little cakes no bigger nor thicker then a threepence; dry them in a cold shady place, and then put them up very close into a glass, and take out one or two, or as many as you please, and burn them upon quick coles. The poorer sort may make them fire-cloves, far better then you shall find any at the Apothecaries, after this Receipt. Take of good Olibanum halfe a pound, Storax Calamite an ounce and a halfe, Ladanum halfe an ounce, coles of Juniper wood 2 drames, make all into fine powder, and then with 2 drames of gum Tragacanth mingled with rose water, and macerated three daisies together, and an ounce of Storax liquida, form the paste like great cloves, or sugar-loyes, or birds, or in what form you list, and dry them in an oven when the bread hath been drawn, kindle one of these at the top, and set it in any room, and it will make it exceeding sweet.

But forasmuch as no aire is so dangerous as that which is infected with pestilent influences, let us consider how, and in what sort that of all other is to be corrected. Hippocrates (for ought we read of) when his own Countrey, and the City of Athens were grievously surprized of the Plague, used no other remedies to cure or preserve the rest, then by making of great fires in each street, and in every house, especially in the night time, to purifie the aire; whereby the Citizens of Athens being delivered from so dangerous an enemy, erected to Hippocrates an Image of beaten Gold, and honoured him alive as if he had been a God. And verily, as running water, like a broome, cleanseth the earth, so fire like a Lion, eateth up the pollutions of the aire, no les then it consumeth the
Of Aire, and how to be chosen.

the drossie mettals. So that cleanliness and good fires, cannot but either extinguish or lessen any infection: whereunto if we also add the use of other outward correctors and perfumers of the aire, no doubt it will be much, if not wholly amended. The Pestilence (as I have noted to my grief in mine own house) taketh some first with a great chillness and shaking, others with a hot sweat and often fainting: In some place it raineth most in Winter, others it never annoyeth but in Summer. The first fort are to correct the air about them with good fires, and burning of Lignum Aloes, Ebony, Cinnamon bark, Saffaphras, and Juniper, which (as Matthiolus recorderth in his Herbal) retainteth his sent and substance a hundred years. Burn also the pills of Oringes, Citrons, and Lemons, and Myrrh and Rosene; and the poorer fort may perfume their chambers with Baies, Rosmary, and Broom it self. Make also a vaporous perfume in this fort; Take of Mastick and Frankincense, of each an ounce, Citron pills, Calamine roots, Herb-grass dried, and Cloves, of each three drams; make all into a gross powder, and boil it gently in a perfuming pot with spike-water and white wine. The second fort (I mean such as are sick of the Plague in summer, or are the first taken with a dissolving heat) should rather burn sweet Cipres, Lignum Rhodium, Sanders, sprigs of Tamarisk, Gum tragacanth, Elemi, Cherri-tree gum, and a little Camphire. Likewise their vaporing perfumes should be of red-rose-leaves, Lignum Rhodium, and Sanders, with rose-water and Vinegar boil'd together. So that according to the kind of taking, and the season of the year, is the air to be corrected in the time of pestilence, and not alike at all times with one perfume, which Matthiæ Ficinæ so diligently observeth, that he blameth many Physicians for their general preferring of this or that.
Of Aire, and how to be prepared.

that masticatory: some extolling the chewing of fage
as one goes abroad, others the chewing of Seetwall roots,
others of Elecampana, Cloves, Angelica, or Citron
pils; which indeed are best in a cold season; but in the
hot time of the year and a hot Plague, the chewing of
Coriander seeds prepared, grains, Sanders, and the pulpe
of Oringes, Lemoins, Citrons, or Pearmaines, is far to be
preferred before them.

The like may be said of sweet Pomanders strong of
musk, civet, ambre, and florax; which are no doubt
good correcters of the pestilent aire; but yet in hot sea-
sons and pestilences, nothing so good as the smel of a Le-
mon sticke with lignum Rhodium instead of cloves, and
inwardly stuffed with a sponge throughly soaked in vine-
gar of red-rosettes and violets.

But here a great question ariseth, whether sweet smels
correct the pestilent aire, or rather be as a guide to bring
it the sooner into our hearts? To determin which que-
ston, I call all the dwellers in Bucklers berry in London to
give their sentence: which only street (by reason that
it is wholly replenished with Physick, Drugs, and Spice-
ry, and was daily perfumed in the time of the plague
with pounding of Spices, melting of gums, and making
perfumes for others) escaped that great plague brought
from Newhaven, whereof there died so many, that scarce
any house was left unvisited.

Of variety and change of Aire.

Hitherto of the correcting and tempering of distem-
pered and infected aire; which being clean and purified,
may yet through ignorance or wilfulness be abused: For
as Satyrus would needs kiss the glowing cole, and children
delight to put their fingers in the candle, so some know
not how to use this general nourishment, which is not
given (as all other nourishments be) unto one particular
man
Of Aire, and how to be chosen.

man or Country, but equally and universally unto all. Now there be two sorts of aire, as every man knoweth; the one open and wide unto all men, the other private, shut within the compass of a house or chamber: that permitted to any man which is in health, this proper to very many and sickly persons, who receiving but the least blast of the outward aire upon a sudden, fall into great extremities, and make the recidival sickness to be worse then the former. Many, and amongst them, my Lord Rich his brother, can justify this, who almost recovered of the small pox, looked but out of a casement, and presently was stricken with death. So likewise one Harmood of Suffolk, a rich Clothier, coming suddenly in an extremum frost from a very hot fire into the cold aire, his blood was presently so corrupted, that he became a leper; which is an ordinary cause of the same disease in high Germany, as Paracelsus and many other writers have truly noted. Again, some men tie themselves so to one aire, that if they go but a mile from home (like to fresh-water soldiers) they are presently sick: others are so delighted with variety, that no one aire or Country can contain them: of which humor was Agesilaus, Phocion, Diogenes, Cato, yea and Socrates himself, who sometimes lay abroad in the fields, sometimes at home, sometimes travailed one Country, and sometimes another, that being accustomed to all airs, they might (if necessity served) the better abide all. Furthermore in long diseases, it is not the worst, but the best phisick to change airs; which few can endure that are tied in conceit or by custom only to one, and therefore that (of both fantastical humors) is the most dangerous. Besides this, the time of going abroad in the open aire is to be considered; for some go out early before the dew be off, and the sun up, which is very unwholesom; others also walk
Of Aire, and how to be chosen.

At night after the dew falling, which is as perilous: for the dew to mans body is as rust unto iron, in so much that it blasteth the face and maketh it scabby (especially in some months) if a man do wash himself with it. Furthermore some men delight to travel in tempests and winds, which the very hedghog reproveth, and the beasts of the field elchue by seeking coverture: for strong and violent winds, be (as Cardan cals them) the whales of the aire, rowling clouds and meteors where and whether they lift, beating down trees, houses, and castles, yea shaking otherwhiles the earths foundation. Now as some goe abroad too much, so others with over-fearfulness take the open aire too little, sitting at home like cromb'd Capons in a close room, and not daring in a manner to behold the light; better it were by degrees to go abroad, then with such certainty of danger to stay at home; yet so that a calm, mild, and temperate day be chosen, lest we make more haste outward then good speed, and bewail the alteration of aire through decrease of health.

For as contrariety of meats make tumults and rebellions in our stomacks, so contrary changes of aire upon the sudden, maketh dangerous combats in our bodies: Yea though a fenney aire be thick and loathsome, yet suddenly to go dwell upon the high mountains in a clear aire, is a posting to death rather then a course to life, and albeit a Southern Country be pregnant of corruption (for all trees loose their leaves first on the Southside, and on the Southside houses decay soonest, and the Southside of corn is soonest blasted, and malt lying in the Southside of a Garner, is first tainted with weevils) yet suddenly to depart to a Northern soil, where the North wind chiefly bloweth, is to leave the Sea to be frozen in ice, and bringeth imminent peril, if not hasty death to the patient, yea to them that are otherwise sound of body: wherefore
Of Meat, and the difference thereof, &c.

wherefore use the open aire in his due time, season, quantity, and order; else shalt thou be offended with that nourishment, which simply of all other is most necessary: for as this invisible milk (for so Severinus calls the aire) in time, season, and quantity, nourisheth these lower, and perhaps the upper bodies: so being taken out of time, and longer, and less then we should, it is both the child, the mother, and the nurse of infinite mischiefs.

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CHAP. V.


Urposing now to treat of Meats, I will keep this method. First I will shew their differences: then the particular natures of every one of them: Last of all in what variety, quantity, and order they are to be eaten. Their differences be especially seaven in number: Kind, Substance, Temperature, Taste, Preparation, Age and Sex.

1. Concerning the first, It is either of vegetable things only by ordination, or of sensible creatures by permission. For whilst Adam and his wife were in Paradise, he had commission to eat only of the fruit of the Garden; being cast thence, he was enjoyned to till the ground, and fed in the sweat of his brows upon worts, corn, pulse and roots; but as for flesh, howbeit many beasts were slain for sacrifices and apparel, yet none was eaten of men.
Of Meats and the difference thereof.

men 2240. years after the creation; even till God himself permitted Noah and his family to feed of every sensible thing that moved and lived, as well as of fruits and green herbs.

Nay the Indian Philosophers, called Brachmanes, did never a great while after the flood taste of any sensible creature: and though Nimrod the great hunter flew many beasts, yet flesh was even then untasted of the Babilonians (and many hundred years after) faith Herodotus. And verily till God would have it so, who dared to touch with his lips the remnant of a dead carcass? or to set the pray of a Wolfe, and the meat of a falcon upon his table? who I say durst feed upon those members which lately did see, go, bleat, lowe, feel, and move? Nay tell me, can civil and humane eyes yet abide the slaughter of an innocent beast, the cutting of his throat, the mauling him on the head, the flaying of his skin, the quartering and dismembering of his joints, the sprinkling of blood, the ripping up of his veins, the enduring of ill favours, the hearing of heavy sighs, sobs, and grones, the passionate strugling and panting for life, which only hard-hearted Butchers can endure to see? Is not the earth sufficient to give us meat, but that we must also rend up the bowels of beasts, birds, and fishes? yes truly there is enough in the earth to give us meat, yea verily and choice of meats, needing either none or no great preparation, which we may take without fear, and cut down without trembling, which also we may mingle a hundred waies to delight our taste, and feed on safely to fill our bellies. Nevertheless we must not imagine, that God either idely or rashly permitted flesh and fish to be eaten of mankind, but that either he did it for causes known to himself, or for special favours shewed to us. Plutarch writeth that hens eggs in Egypt do hatch themselves in the warm sun, and that wilde connies breed every
Of Meat and the difference thereof.

every month: so that albeit by their rites of religion the Egyptians were forbidden to eat eggs, or to kill for meat any living creature, yet necessity caused them to eat both, left their corn should be devoured both in feed and blade, or they forced to do nothing else but to bury young rabbits and to squish eggs; perhaps upon foresight of the like inconvenience, God appointed men to eat flesh and fish: lest happily overflowing the earth by dayly increase, there would scarce be any food left for man, and man should not be able to rule his subjects. But the chiefest thing which he aimed at in the permission, was (in my judgement) the health and preservation of our lives: for as before the flood men were of stronger constitution, and vegetable fruits grew void of superfluous moisture: so by the flood these were endued with weaker nourishment, and men made more subject to violent diseases and infirmities. Whereupon it was requisite or rather necessary, such meat to be appointed for humane nourishment, as was in substance and essence most like our own, and might with less loss and labour of natural heat be converted and transubstantiated into our flesh. And truly whosoever shall with the Adamites refuse that Diet, which God and nature hath appointed; either because they think they should not, or because they would not feed upon living creatures: I dare boldly avouch they are religious without knowledge, and timorous without occasion; yea (unless naturally they abhor fish and flesh, as some men may) they shorten their owne lives and do violence to nature.

How meats differ in substances.

2. Touching the difference of meats in substance: some are of thin and light substance, engendering pure thin and fine blood, fit for fine complexions, idle citizens, tender
Of Meat, and the difference thereof, &c.

persons, and such as are upon recovery out of some great sicknesses: as chicken peepers, rabbet suckers, young pheasants, partridge, heath-poulse, godwits, all small birds being young, all little fishes of the river, the wings and livers of hens, cockchickens and patridges, eggs warm out of the hens belly, &c. Others are more gross, tough, and hard, agreeing chiefly to country persons and hard labourers: but secondarily to all that be strong of nature, given by trade or use to much exercise, and accustomed to feed upon them: as poudred beife, bacon, goose, swan, saltfish, ling, tunnis, salt famon, cucumbers, turneps, beans, hard peaze, hard cheese, brown and rye bread, &c. But meats of a middle substance are generally the best, & most properly to be called meats; engendering neither too fine nor too gross blood, agreeing in a manner with all ages, times, and complexions, neither binding nor loosning the body, neither strengthening nor weakening the stomach, neither procuring nor hindring urine or sweat, causing no alteration in coldness, heat, dryness, or moisture; finally neither adding to the body by overnourishing, nor detracting from it by extenuating, but preserving it in such estate as they found it, restoring dayly as much as dayly decayed, and nothing or very little more. Of which sort may be reckoned young beife, mutton, veal, kid, lamb, pig, hen, capon, turkye, house-doves, conny, sodden lettuce, skirrets, almonds, ray fins, &c.

How meats differ in temperature and distemperature.

3. As there is a certain temperature and distemperature of our bodies, so likewise is there in meats; that temperate bodies should feed of their likes, and distempered of their contraries. Wherefore God hath appointed some meats hot onely in the first degree, &c.
Of Meats, and the differences thereof, &c.

Hot Meats.

Lamb, pork, pig, gosling, partridge, quail, thrush, sturgeon, mullet, bafe, oysters, cockles: cream, butter, figs, sugar, raisins, sweet apples, ripe pomegranates, new hazel-nuts, new almonds, asparagus, horseradish roots, white thistle roots, hop buds, parsneps, wheat and rice.

Others hot in the second degree, as hare, roe-buck, turkey, peacock, pigeon, duck, turtle, pickled oysters, anchovies, honey, ripe mulberries, new walnuts, pickled olives, preserved caps, pisticks, dates, chestnuts, artichokes, carrots, potatoes, perly, and radish roots, eryngo roots, nutmegs and saffron.

Some hot in the third degree, as scallops, mints, tarragon, onions, leeks, Alisanders, old walnuts, cinamon, ginger, cloves, and pepper.

Some are hot in the fourth degree, as shallows, garlick, and ramsies. Now whereas all meats hot further then the second degree, are reckoned by Physitians to be rather medicin then meat: I allow their judgement, for the most sort of men, but not generally in all. For in Scythia & some parts of Persia, as also in Scotland & Wales, many mens bodies and stomachs are so full of cold and raw fleagme, that leeks, onions, watercressles, and garlick is made a nourishment unto them, which would give, fret, & blister temperate stomachs. The like reason may be given, why Adders are commonly eaten of the people called Ophiophagi, and venomous spiders of many in Egypt. Yea, my self have known a young Maide, of an exceeding moist and cold complexion, whose meat for two years was chiefly pepper, wherewith another would have been consumed, though she was nourished: for it is hot in the third, and dry in the fourth degree.

Cold Meats.

Of cold Meats, God hath likewise appointed some of
Of Meats, and the differences thereof, &c.

the first degree, as Cow-flesh, steer-flesh, conny, rabbit, young hedghogs; Eeles, lumpes, olafes, fresh tunny, fresh sprats, fresh herrings, curds, and all sorts of pomptions, millions, cherries, strawberrie, peaches, some apples, pears, quinces, medlars, cervices: spinach, succory, sorrel, gosse-

berries, cabbage, cowloorts, peaxe and beans.

Others cold in the second degree, as tench, pike, shrimps, crabs, crevisses, new cheese, prunes, damfins, apricots, and most sorts of plums, lettuce, endiff, citrons, oringes, lem-

mons, gourds, and cucumbers. Whatsoever exceedeth this degree in coldness can never be turned into our nourish-

ment, howsoever some one body by a proper Sympathy or long usage (as Docter Randal did) may digest and nourish himself with poppy medicines.

Moist Meats.

Meats moist in the first degree, are these and such like: wild bore, lamprey, barble, cramb, shrimps, crevisses, pine-

apple-kernels, new filbirs, sweet almands, dates, aspara-
gus, spinach, borragge, hop buds, carrots, turneps, and french peaxe.

Meats moist in the second degree: Hedgebuck, turky, young pigeon, young ducks, young quails; fresh sturgeon,
lump, olaffe, tunny, tench, eele, fresh oysters, renne-cheese.
Meats moist in the third degree are onely fresh pork, and young pigs.

Dry Meats.

Neither hath nature omitted to provide dry Meats for them, who by nature or sickness are overmoistned: where-
of some are dry onely in the first degree, as peacock, beacaboock, the dorry, and all fresh fish lightly pondred: straw-

berries, soure fruit, medlars, fennel, artichokes, cowloorts, raddish, saffron, and cheese curds thoroughly pressed.

Others in the second in degree, as Ox-e-beife, venison, bare,
Of Meats, and the differences thereof, &c.

bare, conny, partridge, turtle, thrush, black-birds, mullets, crabs, periwinkle, cockles, bonny, cinamon, nutmegs, ginger, galanga, pears, quinces, pomegranets, pickled olives, pisticks, chestnuts, succory, sorrel, persly, onions, leeks, lemons, citrons, beans and rice.

Others in the third degree, as flesh and fish long salted, stock fish, old cheese, pondred capers, cervisses, mints, garlic, ramses, scallions, water-cresses, cloves and cinamon.

Others in the fourth degree, as pepper, and all things by miscookery over-peppered.

**Temperate Meats.**

Temperate meats are such, as hardly can be discerned to be either hot, cold, dry, or moist, or if they can yet do, they never exceed, yeas almost attain the first degree. Of which sort, a young pullet, a crowing cockrel, a grown capon, soles and perch, fine wheat, new laid eggs (cates white and all being potch, and all small birds being young, are to be accounted.

**How Meats differ in taste.**

4. Being now come to the fourth difference of meats, which consists in Tast, it is necessary to shew how many kinds of tastes be found in nourishments; whereof some be abominable to certain persons, though good and pleasant in nature; Others contrarily desired and liked, though naturally not appointed for meat, which if you call a sympathetical and antipathetical taste, or an in bome tafting or distastiling, it will not be amis: for though the words seem strange and hard at the first, yet time and wearing will make them easy and common. What is more unpleasant to most mens natures, then the taft of humane flesh? yet not only some women with child have longed for it, but also the whole nation of Canibals account it the sweetest meat of all others. It is also recorded that Neros, great gourdman, thought no meat pleasant but raw flesh. *Fermi-
Of Meats, and the differences thereof, &c.

Salæcimus loved the Sea horses so exceedingly, that he dayly dived for them amongst the Crocodiles of Nīlus, venturing his life to save his longing. Plato thought that Olives had the best taste. Mecnæs coveted the fish of Asses foals, whereby the whole race of Asses had been extinguished, but that he died in a good hour. The Germans once (and now the Tartars) reckon horseflesh for the sweetest and best meats, even as our Welshmen esteem of Cheese, Lancashire men of egg pies, and Devonshire men of a brown whitepot. What need I write of Achilles, who in his nonage living with Chiron, desired most to feed upon Lions livers; or of the Vandales, who long after Foxes; or the Zygaetes in Africa, that covet Monkies and Apes, no less then the Carmanians love Tortoises, the West Africans Lizards, the Egyptians Grasshoppers, the Candalians Serpents, the Corsicans and Maltanians young Whelps, the Romans and Phrygians timber-worms, the Almans Mites and Magots of Cheese, and such filthy meats. Yea (if Herodotus an Sabellius write a truth) the Babylonians desire to feed on Lice, which a Muscovite abhors to kill, least unnaturally or unwittingly he might slay his own flesh and blood. It were strange to believe (yet Fernelius writes it for a truth) how a noble man of France found a greater sweetness in quicklime, then in any meat beside, refreshing his stomach and hurting no inward part with the continual use thereof. Others feed greedily upon rags of woollen cloth and wall-morter: and Anatus Lusitanus remembreth a certain young maid of twelve years of age, who did eate usually stones, earth, sand, chalke, wool, cotton and flax; esteeming their taste and substance better then of the finest and tenderest Partridge. Marcellus Donatus saw a girlie so longing after Lizards and Neants, that she would hunt after the one in gardens, and after the other in houses with a bough in her hand, as a Cat would hunt
Of Meats, and the Differences thereof, &c.

hunt a mouse, and eat them without hurt. *Albertus Magnus* (as *Cælius* reporteth) saw another wench in *Colen* but three years old, hunting as diligently after all sorts of spiders, with which meat she was not only much delighted, but also exceedingly nourished. Yea *Doctor Oethes* telleth a story of a certain Farmer in the County of *Hirschberg*, that feedeth chiefly upon potsherd fine beaten, bating no less with them then Marriners do with eating biscuit. And *Joachimus Camerarius* (my dear and learned friend) reporteth that a certain girl of *Norimberg* did eat up her own hair, and as much as elsewhere she could get; neither could she be persuaded by parents or friends, to think it an unpleasent or an unwholsom meat.

Contrariwise *Petrus Aponefis* loathed milk: The Inhabitants of the new fishing land abhor Oyle; many men cannot abide the taste of Cheese, others of flesh, others of fish, others of all sorts of fruit, and that *Bartene* *Marnta* his father was almost dead of hares flesh in a gallimawfery, it is not unknown to Physicians. Nay some are naturally (or by imagination) so perverted, that they cannot abide the sight of many meats, and much less the last. What Souldier knoweth not that a roasted Pigg will affright Captain Swan more then the sight of twenty Spaniards? What Lawyer hath not heard of Mr. *Tansells* conceit, who is feared as much with a dead Duck, as Philip of Spain was with a living Drake? I will not tell what Physician abhorreth; the sight of Lamps, and the taste of hot Venison, though he love cold; nor remember a Gentleman who cannot abide the taste of a rab bet, since he was once (by a train) beguiled with a young cat.

Nay (which was more) all meat was of an abominable taste to *Heliogabulus*, if it were not far fetcht and very dearly bought; even as some liquorish mouthes cannot drink
Of Meats, and the differences thereof, &c.

Drink without sugar, nor Sinardus hot stomack could break wine without snow; which dainty and foolish conceit, though it picks a quarrel with God and reason (after the nice fineness of Courtly dames, that abhor the best meat which is brought in an earthen dish) and maketh ulcers as it were in sound stomacks; yet that there is a natural liking and disliking of meats and consequently of the tastes of meats, both the examples of men and women forenamed do justly prove, and even Spaniels and Hounds themselves (I mean of the truer kind) by refusing of Venison and wild-fowl in the cold blood, can sufficiently demonstrate.

Meats of ordinary tastes.

Now let us come to the ordinary tastes of meats, which are especially seven in number; Sweet, Bitter, Sharp, Sowre, Farty, Salt, and Flash.

Sweet Meats.

Sweet Meats agree well with nature, for they are of a temperate heat, and therefore fittest for nourishment; they delight the stomack and liver, fatten the body, encrease natural heat, fill the veins, digest easily, soften that which is too hard, and thicken that which is too liquid; but if they be over-sweet and glutinous, they soon turn into choler, stop the liver, puff up lungs and spleen, swell the stomack, and cause oftentimes most sharp and cruel fevers.

Bitter Meats.

If any thing be very bitter (as asparagus, hop-sprouts, and broom-buds) they cannot much nourish either man or beast, unless they have first been boiled or infused in many waters: for otherwise they may engender (as they do) some choleric humors, burning blood, killing worms, opening obstructions, and mundifying unclean passages of the body; but their nourishment they give
Of Meats, and the differences thereof, &c.

is either little or nothing, and that only derived to some special part.

**Sharp Meats.**

*Sharp Meats* (as onions, skallions, leeks, garlick, radish, mustard seed, cresses, and hot spices) dry the body exceedingly, being also hurtful to the eyes and liver, drawing down humors, sending up vapors, inflaming the blood, fretting the guts, and extenuating the whole body: Wherefore we must either taste them as they are, or not feed upon them till their sharpness be delaid with washings, infusions, oilings, and intermixtions of sweet things.

**Sour Meats.**

*Sour meats* (as sorrel, lemons, oranges, citrons, soure fruit, and all things strong of vinegar and verjuice) albeit naturally they offend fine parts, weaken conception, cool natural heat, make the body lean, and hasten old age; yet they pleasure and profit us many wais, in cutting phlegm, opening obstructions, cleansing impurities, bridling choler, resisting putrefaction, extinguishing superfluous heat, staying loathsomness of stomack, and procuring appetite: But if they be sour without sharpness (as a rosted quince, a warden, cervises, medlars, and such like) then they furthermore strengthen the stomack, bind and corroborate the liver, stay fluxes, heal ulcers, and give an indifferent nourishment to them that eat them.

**Salt Meats.**

*Saltishness* is thought to be an unnatural taste, because it is found in no living thing. For the very fishes are fresh; so likewise is all flesh, and every fruit, and all herbs which grow not where the sea may wash upon them. Wherefore howsoever salt hath the term of divinity in *Homer*, and *Plato* calleth it *Jupiter’s minion*, and the *Athenians*.
Of Meats, and the differences thereof, &c.

Athenians have built one Temple to Neptune and Ceres (because even the finest cakes be unwholesom and unpleasant if they be not seasoned with salt) yet I hold it to be true, that salt meats (in that they are salt) nourish little or nothing; but rather accidentally in procuring appetite, strengthening the stomach, and giving it a touch of extraordinary heat, as I will more perfectly prove when I treat of savours. For salt meats (especially if they be hot of salt) engender choler, dry up natural moistures, enflame blood, stop the veins, gather together viscous and crude humors, harden the stone, make sharpness of urine, and cause leanness; which I speak of the accidental salt, wherewith we eat all meats, and not of that inborn salt which is in all things.

Fat Meats.

Fattiness is sensibly found not only in flesh and fish, of every sort, but also in olives, coco's, almonds, nuts, pisticks, and infinite fruits and herbs that give nourishment: Yea in serpents, snails, frogs, and timber-worms it is to be found; as though nature had implanted it in every thing which is or may be eaten of mankind. And verily as too much fattiness of meats gluteth the stomach, decayeth appetite, causeth belchings, loathings, vomitings, and scourgings, choaketh the pores, digesteth hardly, and nouriseth sparingly; so if it be too lean and dry on the contrary side (for a mean is best of all) it is far worse, and nouriseth the body no more then a piece of unbuttered stockfish.

Unsavoury or unrelished Meats.

Flableness or insipidity (which some call a mawkish or senseless taste) tasting just of nothing (as in water, the white of an egg, mellons, pumphioms, and pears, apples, berries, and plums of no relish) is of no taste, but a deprivation or want of all other tastes besides; which be
it found in any thing that is dry (as in spices) or in things naturally moist (as in fish, flesh, or fruit) it alwayes argueth an ordinary weakness in nourishment, howsoever extraordinarily (I will not say unnaturally) it may strongly nourish some. Avicen faith truly in his Canons, Quod sapit, nutrit: That which relisheth, nourisheth: yet not so, but that unflavor things nourish likewise, though not abundantly nor speedily: for what is more unflavor then fresh water, therewith many fishes are only nourished: what so void of relish as the white of an egg: yet is it to aquith persons more nourishing then the yeolk; yea and stockfish will engender as good humors in a rheumatick person, as the best pigg or veal that can be brought him.

CHAP. VI.

OF MEATS.

How they differ in preparation, age and sex.

The preparation of meats is threefold, One before the killing or dressing of them, another in the killing or dressing, and the third after both. Of which art Timochides Rhodius wrote eleven books in verse, and Numerius Heracleatus (Scholler to Dieuches that learned Physician) and Pitanus Paradoxus and Hegemon Thasius compiled also divers Treatises of that argument; which either the teeth of time, or stomack of envy having consumed, I must write of this argument according to mine own knowledge and collections.
How Meats differ in preparation, &c.

Whether an iron Ladle hindereth Peas and Rice from feething: Whether roast meat be best, and best tasted, larded, barbed, scorched or bastet. Beasts killed at one blow are tenderest and most wholesome. Why all broth is best hot, all drink best cold. Some fish, flesh, and fruits never good but cold; some never good when they are cold; and yet we have all but one instrument of tasting.

Of fatting of Meats.

Lean meat as it is unwholesome, so it seemed also unla
evory in ancient times; in so much that Q. Curtius be
ing fewer at Caesar's table, seeing a dish of lean birds to be set at the table, was not afraid to hurl them out at the window. Also the Priests of Israel, yea the Heathen Priests also of Rome and Egypt touched no lean flesh, because it is imperfect till it be fat, fitter to feed hawks and vultures, then either to be eaten of men, or consum-
ed in sacrifice to holy uses. Hereupon came a trial how to fatten flesh and fish (yea snails and torteles, as Macrobius writeth) by feeding them with filling and forced meats; casting not only livers and garbage into fishponds, but also their slaves to feed their pikes (as did Vidianus Pollio) and to make them more fat and sweet then ordinary. Hence also came it that swine were fattened with whey, and figs, and that Servius Rullus devised how to make brawn, and that the Egyptians invented the fatting of geese, because it was ever one dish at their Kings table. Amongst the Romans it was a question, who first taught the art of fatting geese; some imputing it to Scipio Metellus, others to Marcus Sextius, but without contradiction, Marcus Anfcius Buro taught first how to cram and fatten peacocks; gaining by it three-score thousand festeries, which amounteth to 3000000 £ of our mony. Cranes and swans were fatted in Rome with ox-bloud, milk, oatmeal, barley, curds and chaulk mingled (to use Plutarch's phrase).
How Meats differ in preparation, &c.

phrase) into a monstrous meat, wherewithall they were cram'd in dark places, or else their eyes were stitched up, by which means their flesh proved both tenderer, sweeter, whiter, and also (as it is supposed) far wholesomer. Hens, capons, and cockrels, and tinches were fattened by them of Delia, with bread steep'd in milk, and feeding in a dark and narrow place, that want of scope and light, might cause them to sleep and fit much, which of it self procureth fatness. In Varro's time men did not only fatten Varro: ser. conies in clappers, but also hares, and made them (of a melancholic) a most white and pleasant meat, according to that of Martial,

Inter aves princeps pinguis (me judice) turdus,
Inter quadrupedes gloria prima lepus.

Amongst the feathered knights, fat thrushes do excel,
Amongst four-footed squires, the hare deserves the bel.

But here a question may be moved, Whether this penning up of birds, and want of exercise, and depriving them of light, and cramming them so often with strange meat, makes not their flesh as unwholesom to us as well as fat? To which I answer, that to cramb Capons, or any bird, and to deprive them of all light, is ill for them and us too: for though their body be puffed up, yet their flesh is not natural and wholesom; witness their small discoloured and rotten livers, whereas Hens and Capons feeding themselves in an open and clean place with good corn, have large, ruddy and firm livers. So great is the diversitie betwixt a cramm'd, I may say a strangled, and captive Capon, and betwixt a gentleman Capon feeding himself fat without art. Wherefore the best fatning of all fowl, is first to feed them with good meat (for like

food,
food, like flesh.) Secondly, to give it them not continually as crammers do, forcing one goblet after another till they be fully gorg'd, but as often as they themselves desire it, that nature be not urged above her strength; not in a coope or close roome, for then the aire and themselves will smell of their own dung, but in a cleane house spacious enough for their little exercise, not in a dark place, or stitching up their eyes, for that will cause them to be timorous, or ever sleepy; both which are enemies to their bodies, and consequent to ours: for every man knows that fear marreth concotion, and sleepiness bereaving us of exercise, hindreth digestion. Yea young Pigeons whilst they are in the nest (be they never so fat) are reckoned but an unwholsom meat; but when they follow and fly a little after the dam, then are they of great and good nourishment. The like may be said of the fatting of beasts, for they are not to be stied or stalled so close that they cannot stir, but to have sufficient room for to walk in, as well as to feed in, that they may be wholsom as well as fat, and not corrupt our bodies with their own corruption. So likewise fish kept in great ponds where they may rove at pleasure, are better then such as be mewed in a narrow and shallow ditch; which not only we shall find by inward digestion, but also by outward tasting; yea look what difference there is betwixt tame and wild Conies, betwixt Deer fed by hand, and Deer fatning themselves in the Chace and Copes, the like shall you perceive betwixt forced fatness, and fatness gotten by natural and good diet.

Another thing also is to be observed before the killing of any beast or bird; namely, how to make it tenderer if it be too old, and how to make it of the best relish: Patroclus affirmed, that a Lion being shewed to a strong Bull three or four hours before he be killed; causeth his flesh to
be as tender as the flesh of a Steer: fear dissolving his hardest parts and making his very heart to become pulpy. Perhaps upon the like reason we use to bait our Bulls before we kill them: for their blood is otherwise so hard, that none can digest it in the flesh, but afterwards it is so far from being poisonous, that it becometh tender and nourishing food. Perhaps also for this cause old Cocks are coursed with little wands from one another, or else forced to fight with their betters before they are killed. Perhaps also for these causes, so much filthy dung is brought from common leaftals into great gardens; namely to cause roots and herbs to be fatter and tenderer, then they would be: which intent I do not disallow, onely I wish that no other soil were used, then what proceeded from the earth or from brute beasts. Concerning the manner of killing, it is divers in divers Countries. The Grecians strangled their Swine, and did eat them with their blood. The Romans thrust them through the body with a spit red hot, whereby death ensuing without cooling and voiding of blood, the flesh seemed far more sweet and tender. But if a sow were ready to farrow, they trampled upon her belly, bruising her pigs, and the kernells of her dug with the milk and blood or once eating them for the most delicate meat, as some delight in the bruse or pudding of the Deer. Plutarch also avoucheth, that Sheep kill'd by Wolves, Birds by Hawkes, Geese by Foxes, Hares or Deer by Greyhounds, eate much sweeter, kindlier, and tenderer, then if they be killed suddainly by sleight or violence. Yea I have heard of a Lady in England, that let a score of Partridges be brought unto her, some killed by the Hawkes, others at the foot of Dogs, others by men, she will discern that which the Hawke killed at fowce from all the rest, having tasted but one morseil.

Furthermore as there is a reason of cutting down wood for
How Meats differ in preparation, &c.

for timber (namely in the prime of the Moon, or about the last quarter) and a special good season of moulding bread, and laying of leavens (this before the full of the Moon, that in the full itself) so there is likewise a season to kill Beasts Birds and fishes, and to eate the fruits of Gardens and Orchards. For experience teacheth that Hens are best in January, eggs in February, Lamb, Kid, Pigeons and Veal in March, herbs in April, Cockles in May, Bucks and Salmon in June, July, and August, Gurnards in September; Offerings in all Months in whose name an R. is found, Pork, Bacon, and Cabbage in frosty weather, &c.

Nay further it's to be considered, whether a Neer be stricken stone dead at a blow, though he be in season, or suffered to dye languishing upon his hurt; for his skin be it never so well drest, will soon shed his haire and wax worm-eaten if it languish, whereas as otherwise it will hardly corrupt at all in a long season: wherefore no other reason can be given, then that by the one way natural heat is inwardly restrained, and by the other way of killing outwardly expired. So likewise there are seasons for gathering of fruit, herbs, flour, seeds, and roots, which whatsoever observed not carefully and diligently, he may feeth their bones for flesh and (to speake more properly) stalks for lettuce. For all things have their several times, and there is a season for each purpose under heaven. A time to plant, and a time to pluck up; a time to kill, and a time to preserve. The last preparation is after the killing of sensible creatures, or the gathering of the which are onely vegetable: all which preparations are divided into five principal actions, garbelling, boiling, roasting, baking, and frying. Garbelling is a taking away of all things from any creatures, which are counted either hurtful or unnecessary: as the flaying of Beasts, pulling, and scaling of souls, garlicing of all things that have corruption in their bellies,
voiding of piths, cores, rinds, and stones in roots, apples, and plums, &c. For albeit the first cooks were so unskilful, that they roasted Oxen skin and all, yet reason after taught them to reject the outwards, as they had upon just cause emptied the inwards. The other four preparations are so necessary, as that all things in a manner are subject to them. What is raw flesh till it be prepared, but an imperfect lump; for it is neither the beast it was, nor the meat it should be, till boiling, roasting, bakeing, or broiling, hath made it fit to be eaten of men. Diocles being asked whether were the best fish, a Pike or a Conger: that faith he, if it be sodden; this if it be broild; but none better then another if they were raw: onely Oisters of all fish are good raw (yet he was no Coward that first ventured on them) being called of Athenaeus the Prologue of feast, because ever (as we use them) they were eaten formost. Other fish being eaten raw, is harder of digesti- on then raw beise: for Diogenes died with eating of raw fish, and Wolmer (our English Pandereus) digesting iron glafs and oister shells, by eating a raw Eele was overmastery red. Nay the Ichtyophagi themselves feeding only on fish, do first either roast them in the Sun, or prepare them with fire before they eat them, having stomacks far hotter then ours, and consequently more proper to digest them. As for raw flesh (besides Butchers, Cooks, Poulterers, Slaug- ter men, and Canibals) who dare almost touch it with their fingers, much less dare any grind it with their teeth, no not that Egyptian, who was Neroes gourman.

Now as Galen faith of Chestnuts, that being roasted in embers, they are sweet and drying, being sodden in broth they are sweet and moistning; being roasted with their husk they eate delicately, being roasted without their husk they eate rank, and sourish, being sodden without their husk they prove unsavoury: so may I lay of all other meats
meats whatsoever, that according to the kind of preparation, they either keep relinquish or alter their propriety. If hereupon you ask me what meats is best to boil, and what roasted I answer that flashy meats & naturally moist should be drest with a dry heat (as in baking, broiling, frying, and roasting) and meats naturally exceeding in dryness and firmness should ever be boyled. Temperate meats may be used any way, so they be not abused by miscookery, which even Dioscorides knew many years ago, saying (as before I noted out of Athenaeus) that a Pike is best when he is bold, and a conger when he is broiled; because that is a firm and solid fish, this of a moist soft and eely substance. But forasmuch as in my particular discourses of several meats, I purpose to touch their best preparing, I will surcease to speak any more generally of the dressing of meats, either before they are bereaved of life, or in or after their death: only this I conclude, that who seeth not a great difference betwixt meats kill'd in season, and out of season, betwixt raw meat and parboiled, betwixt fri'd meats and bake't meats, spiced and unspiced, salt and fresh; betwixt asparagus once washed and twice washed, betwixt cabbages once and twice sod, &c. is in my judgement deprived of his wits, or else over-wedded to his will. For who is ignorant that cabbages once sod loosen the belly, but twice sod (I mean in several waters) procure most dangerous and great costiveness? who knoweth not (as Galen affirmeth) that Asparagus often washed is a good nourishment, but otherwise so bitter that it wholly purgeth? what stomach of any such dulness, that being overmoist it confesses not amendment after the use of spiced, salted, baked, and dry roasted meats; and contrariwise complaineth of hurt by fresh liquid sodden and unflavorous meats?

The difference of meats in age and sex.

6 Last of all meats differ in age and sex, for the flesh of
of sucklings is moistest, most slippery excremental and vis-
cous; the flesh of old beasts are tough, lean, hard, dry, and melancholic: Wainelings less, hard, and dry then the one, and withall more firm, temperate, and nourishing then the other. But generally they are best for most compl-
exions, when they are almost come to their full growth both in height, length, and bigness: for then as their temper is best so likewise their substance is most propor-
tionable to our natural moisture, which is neither so hard that it is unchangeable, nor so thin and liquid that it is over easily dissolved. Concerning the difference of meats in sex, the males of beasts, fish, and foul are more strong, dry, and heavy of digestion, the females sweeter, moister, and and easier to be concocted: but gelt beasts, kerned foules, and barren fish, are counted of a middle and better nature then them; as an Oxe amongst beasts, a Capon amongst birds, & a Pike wounded in the belly can well testify, who therefore being unable to conceive again, fatten abundantly, (as experience dayly sheweth in our London fishponds) and becometh a most delicate meat. Now are we come to the particular natures of every meat, and first to them which are called by the name of Flesh.
CHAP. VII.

1. How many sorts of flesh there be.
2. Whether flesh or fish were first eaten of, and whether of them is the purest and best nourishment.

It will seem strange perhaps unto some, that they begin first to treat of flesh, which was one of the first foods appointed unto mankind by the voice of God. For (as before I touched) till 2240 years after the flood, we read of no flesh eaten or permitted to be eaten of any man. Neither indeed was it needful whilst hearbs, fruits, and grain, were void of that putrifying moisture, whereunto ever since the flood they are subject, and whilst mens stomachs were so strong and perfect, that in a manner no meat could overthrow them: and verily were the Sun of such power with us, as it is in Southern Countries towards the Equator, to ripen our fruits thoroughly, and to take them as it were upon the Tree; no doubt being freed from their crudities and superfluous moisture, they would give as good nourishment unto us (and perhaps far better) then any flesh. But now our complexions waxing weaker and weaker through abundance of sin and riot, and our climate being unapt for wholesome and much nourishing fruits, let us give God thanks for storing us with flesh above all other Nations, making our Shambles the wonder of Europe, yea verily rather of the whole world. Now all the flesh we have is taken either from beasts, or birds, or things creeping upon the ground.
How many sorts of Flesh there be.

The difference of flesh.

Of the first sort some are tame, as the Bull, cow, ox, and calfe, the ram, ewe, weather, and lamb, the he-goat, she-goat, geled goat, and kid, the boc, fowe, hog, and pig: Others wild, as Venison, red and fallow, wild bore, roebucks, hares, connies, bedg-hogs, and squirrels.

Amongst tame Birds these are most familiar unto us: Cock, hen, capon, chicken, turky, peacock, goose, guine-hens, duck, and pigeon: amongst wild fowl some keep and feed chiefly upon the land, as Bylard, crane, heron, hawks, byttors, stork, Pheasant, Heathcock, partridge, plover, lapwing, cuckoe, pye, crows, woodcocks, rails, red shanks, gluts, woodsnites, Godwits, smirings turtles, stoke-doves, rock-doves, ringdoves, jayes, wood peckers, stonechatters, thrushes, mavis, feldefares, blackbirds, stares, quailes, and all sorts of little birds, as sparrows, reed sparrows, larks, bulfinches, goldfinches, thistlefinches, citron-finches, bramblings, linnets, nightingales, buntings, wagtailes, robin-redbreasts, wrens, witrolles, fiskins, oxeys, creepers, titmice, titlings, swallow, and martlets. Others live in or upon the water, as Swan, Bergander, Barnicle, wildgeese, wild duck, Teal, widgeon, fly-duck, bolverars, cormorant, curties, gulls, black-gulls, seamewes, cootes, water railes, sea-pies, pufins, plouers, shell drakes, moor-cocks, and moorehens, dób-chicks, Water Crows kingsfishers, water-snites.

Of creeping things I know none but the snail in our Country, which some esteem not only for a meat, but also for a meat very restorative. And thus much of the kinds of flesh. Now let us come (for recreations sake) to the comparison betwixt Flesh and Fish; which of them is the more ancient, pure, and wholesome meat for man's body; whereat perhaps both Butchers and Fish mongers will be much pleased, and perhaps no less offended: but I will write what I have read, and leave whether flesh or fish be the more ancient pure and wholesome meat.
Whether Flesh or Fish were first eaten, &c.
the determination to others that can better judge.
Whether flesh or fish be the more ancient, pure,
and wholesome meat.

The Charter-Monks to the preferring of fish before flesh, use especially these arguments: First, That Christ did feed most upon it; for we never read but once that he did eat flesh; but that he did often eat fish it is proved by many places, namely, Mat. 15. Luc. 5. 9. Mar. 6. 8. John 6. Furthermore he restrained by name no kind of fish from the Israelites, but divers kinds of flesh, which sheweth that fish is the cleaner, purer, and more holy meat: for the action of Christ should be our instruction, and his works our imitation. Thus much said Baldwin Arch-Bishop of Canterbury, of whom Rainulfphres writeth this story. When Baldwin was chosen Arch-Bishop of Canterbury, he swore that from the time of his enstallment, to his dying day, he would never eat flesh: whereby his body so decayed, that he fell into a consumption: An old woman meeting him on the way as he was carried in an open Horselitter, called him liar to his face: whereof being reproved by some of his followers, Why (said she) do you rebuke me? doth he not lie, for laying that he never ate flesh since his enstallment, when his face sheweth that he surpassed the savages in eating his own flesh? For indeed by superstitious observing of his vow, he became an anatomie, and lived as a cypher amongst men.

But to answer the Carthusians arguments, I say this; That Christ in the places of Scripture cited before, asked his Disciples what meat they had? and they answered, None but a few loaves and a few fishes; wherewith he satisfied himself and his Disciples, and above five thousand persons at one time: Neither is it to be doubted if they had had flesh, but he would have fed the peo-
Whether Flesh or Fish were first eaten, &c.

ple with that: For it was his property (which every man ought to follow) to eat with thanksgiving of that which was set before him, were it flesh or fish; as no doubt he did at the marriage in Canan, in Lazarus his house, and the house of Zacheus; and at the feast of the passover, which albeit (for ought we read) he did but once celebrate, yet reason and Religion teacheth us, that according to the commandment of God, he did every year celebrate it before, since the time of his childhood; else the Jews would have accused him as a transgressor of the Law, and by justice have cut him off from amongst the people: but as he submitted himself to circumcision (being then one of the Sacraments of the Church) so questionless after the years of discretion, he did yearly eat of the paschal lamb (for he came not to break any Law given by Moses, but to fulfill it) which cannot be fewer than five or six and twenty times at the least. As for the other argument taken from the restraining of certain beasts and birds by name, and that no fish by name is there forbidden: Saving Baldwin his graces reverence, it is a very lie: For when God generally forbiddeth the Israelites to eat of any fish, that wanteth either fins (as the Poulpe, Periwinkles, Lobsters, and Crabs) or scales (as the Eele, Llamprey, Piaffe, Turbot, and Conger, &c.) doth he not expressly forbid them to eat of Poulps, Periwinkles, Lobsters, Crabs, Eeles, Lampres, Piaffe, Turbot, and Conger, and a hundred fish more wanting either scales or fins? Fish is therefore no purer meat then flesh, neither can a Carthusian eat a Sole (being a meat forbidden the Israelites) with a sounder conscience then a piece of Bief or Swines flesh.

Finally, where he faileth that the actions of Christ should be our instruction, and his works our imitation: Why do not those fishy Friars eat flesh every Maundy Thursday
day, fith Christ himself did so, whom we ought to imitate? But let these alone to the conformity of their Church injunction, remembering also with St. Paul, to abstain from no meats which God hath created for our life and health.

It is recorded by St. Jerome in his Epistles, that Seneca upon a foolish conceit abstained so long from flesh, and fed only upon fruit and fish (infected perhaps with the leaven of the Egyptian Priests) that when upon Nero’s commandment he was to bleed to death, there did not spring from him a drop of blood. The like is written of St. Genoveve, the holy Maid of Paris, who (like the Egyptian Prophets) abstained wholly from flesh, because it is the mother of lust: she would eat no milk, because it is white blood; she would eat no eggs, because they are nothing but liquid flesh: Thus pining and consuming her body both against nature and godliness, she lived in a foolish error, thinking flesh more ready to inflame lust, then fruit or fish, the contrary whereof is proved by the Islanders, Groenlanders, Orites, and other Nations, who feeding upon nothing but fish (for no beast nor fruit can live there for cold) yea having no other bread then is made of dried Stockfish grinded into powder, are nevertheless both exceeding lecherous, and also their women very fruitfull. Yea Venus the mother of lust and lechery is said to have sprung from the same of fish, and to have been born in the Sea, because nothing is more available to engender lust, than the eating of certain fishes and sea-plants, which I had rather in this lascivious age to conceal from posterity, then to specify them unto my Countrymen, as the Grecians and Arabians have done to theirs. What Nation more lascivious then the fenny Egyptians, and the Poronians? yet their meat was only fish, yea they fed their
How many sorts of Flesh there be.

their horses with them, as Herodotus writeth. Also in
the Isle of Rhodes, the Mother-seat of a strong and War-
like Nation, the people heretofore fed chiefly of fish,
abhorring with such a kind of detestation from flesh, that
they called the eaters of it savages and bellies. And ve-
 remotely if a strong, lusty, and Warlike Nation sprang from
the eaters of fish alone, why should we deny, that fish
is as much provoking to venery, as any flesh. So then,
having fully proved that flesh is as lawfull, as pure, and
as holy a meat as fish; Now let us try which of them is
the more ancient and best nourishment.

Did we but mark (faith Plutarch) the greasse fowlness
of Butchers, the bloudy fingers of Cooks, and the smell
of every beasts puddings and offal: we must needs con-
fess, that first every thing was eaten before flesh, which
even still we naturally abhor to see whilst it is in killing,
and few touch without loathing when it is killed. The
Indian Philosophers called Brachmanes, being at length
induced to feed upon living creatures, killed fish for
their sustenance, but abhorred from flesh. And though
the Babylonians delighted much after Nimrods example,
in hunting and killing of wild beasts, yet (as Herodo-
tus reporteth) they abstained from flesh, and lived whol-
ly upon fruit and fish.

For answer of which Objections, I oppose to the
Babylonians, Abraham and the holy Scriptures; which
making mention of a Calf dreft and eaten in Abrahams	house, before ever any mention is made of eating of
fish; it is very probable that flesh was foremost, after
the general permission to eat both. To the Indian So-
 phisters I oppose Pythagoras and his Schollars, who being
persuaded at the length to eat of certain beasts and
birds, utterly yet abstained from eating of flesh, perhaps
upon these causes. First because it is a cruel and unman-
like
Whether Flesh or Fish were first eaten, &c.

like thing, to kill those creatures which cannot possibly hurt the inhabitants of the earth. Secondly, what necessity is there to use them, Nature having replenished the earth with fruit, herbs, grain, beasts also, and birds of all sorts? Thirdly, Had fish been eaten first, no doubt it had been first eaten of the Islanders and Sea-borders; but neither the inhabitants of Hellespont, nor the Islanders of Phœacum, nor the Wooers of Penelope (bringing all manner of dainties to their feasts) are ever read in Homer to have brought or eaten fish. No nor Ulysses his companions are recorded to have made their Sea-provision of fish, but of flesh, fruit, fowl, and meal; neither used they any hook to catch fish withal, till they were almost famished for want of victual (as you may read at large in Homer his Ulysses) which is a manifest argument, That fish was not used (or at the least not eaten of) till men were unfurnished of other meats.

Last of all, whereas Plutarch objecteth how loathsome a thing it is to see Butchers and Cooks sprinkled with blood in killing and dressing flesh. I answer him, That the sight is not so loathsome to nature, but to niceness and conceit. For what God permits to be eaten, nature permits to dress and kill; neither rebelleth she more at the death of an Ox, than at the cutting down of hay or corn. Nay furthermore, fish all was made for man's use, and man for God, she giveth us liberty to kill all things that may make for the maintenance of our life, or preservation and restoring of our health. Hippocrates most wittily having shewed, that some men are deceitful by nature, and that therefore nature taught them the art of making Dice (the instruments of deceit) he sheweth consequently, that because nature is provident for men's health, therefore she hath likewise invented the arts of building, plastering, weaving and tillage: wherefore
Whether Flesh or Fish were first eaten, &c.

(to imitate and urge Hippocrates argument) if nature have provided flesh and fish (that a substantial, this a more light nourishment for our bodies) how squemish soever we are to see them killed, yet it is no unnatural thing to see it, no not to do it our selves.

Concerning the last question Whether flesh or fish be the better nourishment; I cannot answer better then as Galen did, being asked the like question of wine and water. For as wine is best for one man, and water for another; so likewise flesh is most nourishing to some constitutions, and fish to others. Timothie was young, but yet sickly and weak stomached, his youth required water, but his sickness wine; wherefore Paul, like a good Physician, advised him to drink no longer water, but a little wine for his stomachs sake, and his often infirmities. So likewise Severus the Emperor being sick at York, of a hot gout, his Physicians forbad him all flesh, especially of the stronger sort; but he refusing their counsel, nourished his disease with forbidden meats, and soon died. Contrariwise Seneca was forbidden by Sernus the Physician to eat any more of fish, being too too watrish a nourishment for his weak body: which whilst he refused to do and forbare to eat flesh, his bloud was all turned to a gellied water. So then in respect of particular persons, neither flesh nor fish be of better nourishment, but both alike: yet generally flesh engendreth the better, purer, and more perfect bloud (as the very colour and face of men which use either of them apart, doth perfectly declare;) and consequently for sound men, it is and ought to be accounted the best sustenance.

I

CHAP.
CHAP. VIII.

1. Of the Flesh of tame Beasts.

VEAL.

Calves Flesh is of a temperate constitution, agreeing with all ages, times, and temperatures. Calves are either Sucklings or Wainlings: The first are of easier digestion, making good blood, and driving choler from the heart: So likewise is the Wainlings, but somewhat harder; either of them agree with hot and dry persons, howsoever it is drest; but to flaggy and moist stomachs, Veal is unwholesom unless it be dry roasted; for roasted meats give drie nourishment, and boil'd meats moist, as Galen writeth. The Italians are so in love with Veal, that they call Veal Vitellam, that is to say, their little life: as though it gave not only nourishment, but also life to their dry bodies: which albeit I confess to be true, by reason neither their Calves flesh, nor their own bodies, be so moist as ours; yet in our Country it falls out otherwise through abundance of moisture; so that howsoever sound bodies do well digest it, yet languishing and weak stomachs find it too slimy, and can hardly overcome it: Did we not kill them so soon as commonly we do, namely, before they be fully a month old, they would give the more sound and wholesome nourishment; for till they be five or six weeks old, their flesh is but a gelly hardened; afterwards it is firm flesh, void of superfluous moisture, and most temperate of constitution. Likewise in the choice of Veal, the Bull Calf is thought the sweeter and better flesh, whereas
Of the Flesh of tame Beasts.

whereas in all other beasts (for the most part) the female is preferred.

BEEF.

Ox-beef, the older it is after his full growth, the worse it is, engendering (as Galen dreamed of all beef) quartane agues, leprosies, scabs, cankers, dropsties, stoppings of the spleen and liver, &c., but whilst it is young, or growing forwards in flesh and fatness, it is of all meats by nature, complexion, and custom, most nourishing unto English bodies, which may easily appear in the difference of their strength, and clean making, which feed chiefly upon it, and betwixt them that are accustomed to finer meats. Chuse we therefore the youngest, fattest, and best grown Ox, having awhile first been exercised in wain or plough to dispe his fogge moisture; and I dare undertake, that for found men, and those that labour or use exercise, there is not a better meat under the Sun for an English man; so that it be also corned with salt before it be roasted, or well and sufficiently pounded before it be sod: for so is it cleansed from much impurity, and made also more savory to the stomach: but if it be over salted, pounded, or dried (as commonly it happeneth in Ship provision and rich Farmers houses, that keep beefe a whole twelve-month till they eat it) it is tough, hard, heavy, and of ill nourishment, requiring rather the stomach of another Hercules (who is said to have fed chiefly of Bulls flesh) then of any ordinary and common ploughman. Wherefore howsoever we may taste of it to bring on appetite, let it be but a touch and go: for being eaten much and often, it will heat and corrupt our blood, dry up our bodies, choke the mesaraical veins, and bring forth many dangerous inward and outward griefs. The Romans when they first ventured to dress an Ox (fearing belike what event might follow the eating of an un-
Of the Flesh of tame Beasts.

Known meat) roasted the Oxe all at once, and stuft his belly with all sorts of sweet heurbs, and good flesh that the season yeelded, making no small pudding in his belly, which the people called Equum Trojanum, the Trojan horse: because it contained no fewer kinds of meats then that did Soldiers, but had they known the wholesomeness of the meat, and our manner of dressing, they needed not to have mingled so many antidotes, and to have corrupted rather then corrected so good a nourishment.

Cow Biefe.

Cowbiefe is supposed by the Irish people, and also by the Normans in France to be best of all: neither do they account so much of Oxen; either because they think the unperfit creatures, or rather (as I take it) because they know not how to use and diet them in the gelding. But were they as skilful in that point, as also in the killing and dressing of Oxen, as was Prometheus; no doubt they would make higher estimation of one Ox, then of all the fat Cowes in Ceres stall.

Nevertheless I deny not, yea I affirm with Galen that a fat and young Heifer, kept up a while with dry meat, will prove a convenient temperate and good nourishment, especially if it be kil’d after the French fashion, as I saw the Norman butchers kill them in our Camp, whilst I lay there in Camp with that flower of Chivalry the Earl of Essex. When the Cow is strock down with the axe, presentely they lay her upon her back, and make a hole about the navel, as big as to receive a swans quill, through which the butcher blowes wind so long, till the whole skin swell round about like a bladder, in such sort that the beast feems of a double bigness; then whilst one holdeth the quill close and bloweth continually, two or three others beat the Cow as hard as they can with cudgils round about: which beating never brueth the flesh
Of the flesh of tame Beasts.

(for wind is ever betwixt it and the skin) but maketh both the hide to prove better Leather, and the flesh to eat better and tenderer then otherwise it would.

Bull Beife.

Bull Beife, unless it be very young, is utterly unwholesome and hard of digestion, yea almost invincible. Of how hard and binding a nature Bulls blood is, may appear by the place where they are killed: for it glaseth the ground and maketh it of a stony hardnes. To prevent which mischief either Bulls in old time were torn by Lions, or hunted by men, or baited to death by dogs as we use them: to the intent that violent heat and motion might attenuate their blood, resolve their hardness, and make their flesh softer in digestion. Bulls flesh being thus prepared, strong stomachs may receive some good thereby, though to weak, yea to temperate stomachs it will prove hurtful.

Lamb's Flesh.

Galen, Halyabas, and Isaac, condemn Lamb's flesh for an over phlegmatick and moist meat: breeding ill nourishment, and through excessive watrrishness slipping out of the stomach before it be half concocted, in cold stomachs it turns all to slime; in a hot stomach it corrupts into choler, in aged persons, it turns to froth and flegm, in a young person and temperate, it turns to no wholesome nourishment; because it is of so flashy and moist a nature: all which I will confess to be true in sucking Lambs who the nearer they are killed to their birth day the worse they are: but when they are once weaned, and have fed half a year upon short and tender grass, I think that of all other flesh it is simply the best, as I will prove by divine and humane reason. For as in the new Testament, the Lords Supper materially consisted of two such things, as there cannot be any drink or meat devised.
Of the Flesh of tame Beasts.

visited more comfortable nor more strenthening to the nature of man, namely Bread and Wine: so likewise the blessed Sacrament of the old Testament, could not conveniently be so well expressed as in the eating of that, which was the purest, most temperate, and most nourishing of all meats: and what flesh is that I pray you? Veal? Pig? or Goats flesh? or the flesh of wild beasts? or the flesh of Birds? no, but the flesh of a sound weaned Lamb, of a year old, whose flesh is neither too cold and moist, as is a sucklings; nor too dry, and hot, as when it hath strength to know the Ewe: but of a most temperate constitution, fittest to resemble the thing signified, who is of all other our best nourishment. Philostrorus is recorded to have made a law that the Athenians should eat no more Lambs flesh: not because they thought it too tender a meat for men's stomacks (as some foolishly have conceived) but because the people found it so wholesome, pleasant, and nourishing, that every man desired it above all meats: in such sort that had not the eating of them been restrained by a severe law, the whole race of Sheep would have decayed amongst them. Upon the like reason Valens the Empour made a law that no Veal should be eaten; which was counted in old time a princely meat (for alwaies it was one dish at the Kings table in Egypt, though they never had but two) howsoever through God his singular blessing it is an ordinary meat amongst us in mean households. The best way to prepare Lambs flesh is sufficient roasting; for boiling makes it too flaxly and phlegmatick, and by over-roasting the sweetness thereof is soon dried up. Yea all Mutton (contrary to the nature of Pork, Pig, and Veal) should rather be too raw then too much roasted; according as the French men find by experience, who flash and cut a giggot of Mutton upon the spit, and with the bloody juice thereof tempered
Of the Flesh of tame Beasts

pered with crumbs of bread and a little salt) recover weak stomachs and persons consumed. Wherefore howsoever some naturally abhor it (as my honest friend Signor Romano) and strong stomachs prove better with harder meat; yet without all question, a Lamb chosen and dressed in manner aforesaid, is for most men a very temperate nourishing and wholesome meat, agreeing with all ages, times, regions and complexions. Arnoldus Freitagius in his natural history, faith that the hinder quarters of vece. a Lamb being drawn with rosemary and garlic first stept in milk, and moderately roasted at the fire, is a meat most acceptable to the taste, and also profitable to moist stomachs, for which it is else commonly thought to be hurtful. Also he affirmeth, that Lambs flesh being well beaten with a cudgel before it is roasted, eateth much better and is far wholesomer: which I leave to be judged by the Cooks experience.

Mutton.

Mutton is so generally commended of all Physicians, if it be not too old, that it is forbidden to no persons, be they sick or sound. The best Mutton is not above four years old, or rather not much above three; that which is taken from a short hilly and dry feeding, is more sweet short and wholesome, then that which is either fed in ranck grounds, or with pease-straw (as we perceive by the taste) great fat and ranck fed sheep, such as Somersetshire and Linconshire sendeth up to London, are nothing so short nor pleasant in eating, as the Norfolk, Wiltshire, and Welsh Mutton; which being very young are best rosted, the elder sort are not ill being sodden with buglofs, borage, and perly roots. Now if some shall here object, that gelding and spading be unnatural actions, and that Ennuchs are subject to more diseases then perfect men: inferring thereupon a reason or likeli-
Of the Flesh of tame Beasts.

hood, that the like may be also in all gelded ware (and consequently in Muttons) contrary to that which Galen hath affirmed; I will deny all their positions upon good grounds. For even nature hath deprived some things of that which gelders cut away; and that Eunuchs are freed from many diseases (as Gouts, Baldness, Leprosies) whereunto other men are subject, experience in all ages truely avoucheth. Last of all, it is generally confessed of all skilful Shepherds, (and namely by Charles Steven and John Liebault) that Ewes and Rams are subject to far more maladies then Muttons; requiring greater cost, care, skill, and providence to maintain them in health.

Rams flesh and Ewes flesh.

As for Rams flesh and Ewes flesh (that being too hot and dry, this too excremental and soon corrupted) I commend neither of them, especially in this Country of ours, where there is (God bethanked) such choice of wholefome Wethers.

Kid and Goat.

As Lambs flesh is lighter and moister then other Mutton, so is Kid more light and moist then Goats flesh: because (as Hippocrates reasoneth) it is less bloody, and the blood which it hath is very moist, liquid, and fine. The black and red Kids are better then the white: and the younger they are (so they be above a fortnight old) the more wholesome and nourishing they are esteemed. Their flesh is soon and quickly digested, of excellent nourishment, and restorative after a great sickness: especially for young persons and hot stomacks, but naught for them which are old & phlegmatick. It is better rosted then sod, and the hinder parts are to be preferred because they are dryer and less excremental. They are temperately hot and moist, whilst they are under six weeks age: for afterwards they grow to such heat and lasciviousness, that
Of the Flesh of tame Beasts

that (before they are wained) they will after they have suckt, cover their own dam; after they are once wained, their flesh may be fit for strong labouring men, which would not so well brook a tender suckling; but for the most part of men it is unwholesome and of bad juice.

The Old He-goat is suitable to an old Ram, save that it is more tough, hard, and unpleasant; his flesh is not to be eaten, till he hath been baited like a Bull to death, and when he is dead you must beat the flesh in the skin, after the French fashion of beating a Cow.

The She-goat being young, is less hurtful; but an old She-goat is worse and of a more sharp and corrupt juice: rather provoking venery and sharpness of feed (as also the Male doth) then nourishing the body.

A gelded Goat was unknown unto ancient Physicians, but questionless it is the best next to sucking Kid; for it is more moist through abundance of fat, and also of more temperate heat because it wanteth stones; in which I certainly believe a more violent heat to be placed, then in any part beside: yea whereas the liver draweth onely from the stomach and guts by the meseraical veines, and the heart only from the lungs and liver, and the brain from all three, the stones have a heat which draweth seed from the whole body, yea from the bones and gristles, as Hippocrates writeth and reason collecteth.

Furthermore the tolerable smell which a gelded goat hath, sheweth that his flesh is far sweeter: but He-goats and She-goats are so ranck, that a Fencer of Thebes feeding much of them, no man could endure his sweat. Also the chief Priest of Rome did never so much as touch them faith Plutarch, because they are subject to the falling sickness, lecherous in life, and odious in smell.

Pigg, Sow, Bore, and Hogg.

Pigges flesh by long and a bad custome is so generally desired
Sheep and Piggs, the younger the better.

desired and commended, that it is credibly (though fallly) esteemed for a nourishing and excellent good meat: Indeed it is sweet, luscious, and pleasant to wantons, and earnestly desired of distempered stomachs: but it is the mother of many mischiefs, and was the bane of mine own Mother. A fucking Piggs flesh is the moistest flesh simply of all other; engendring Crudities, Palies, Agues, Gowts, Apoplexies and the stone: weakening the memory (for it is moist in the third degree) procuring fluxes of the belly, and engendring most viscous, flashy and corrupt humours. Their flesh is hardly digested of a weak stomack, and their leather-coat not easily of a strong.

The younger they are, the worse they are: yet some venture upon them (yea covet them) ere they be eight days old; yea the Romans delicacy was such, that they thought them dainty meat being taken blood and all out of the Sowes belly ere she was ready to farrow, eating them after a little bruising in the blood, no less greedily then some do the pudding of a bruised Deer. We do well in roasting our Piggs at a blazing fire, sprinkling them with salt on the outside: but if we stuff their bellies with a good deal of salt as well as sage, and did eat them with new sage, and vinegar and salt, they would be less offensive. The Danes I remember (when I was at Elsenore) draw them with garlick as the French men do with lard: which is no ill correcter of their flimines and viscous humour. The Bore-Pig is not preferred before the Sow-Pig: because it is strong and ranck.

Bores flesh (I mean of the tame Bore) is never good but when it is brawn'd; which though Pliny avoucheth to be first invented by Servillus Rullus, yet by Plautus it seemeth to be a more ancient meat.

The best way of brawning a Bore is this of all other, which I learned first of Sir Thomas George, and saw practised.
Of the Flesh of tame Beasts.

practised afterwards to good purpose. Shut up a young Bore (of a year and a half old) in a little room about harvest time, feeding him with nothing but sweet whey, and giving him every morning clean straw to lye upon, but lay it not thick. So before Christmas he will be sufficiently brawned with continual lying, and prove exceeding fat, wholesome and sweet; as for the common way of brawning Bores, by stying them up in so close a room that they cannot turn themselves round about, and whereby they are forced always to lye on their bellies, it is not worthy the imitation: for they feed in pain, lye in pain, and sleep in pain: neither shall you ever find their flesh so red, their fat so white, nor their liver so sound, as being brawned otherwise accordingly, as is before rehearsed. After he is brawned for your turn, thrust a knife into one of his flanks, and let him run with it till he dye: others gently bait him with muzzled Doggs. The Roman Cooks thrust a hot Iron into his side, and then run him to death; thinking thereby that his flesh waxed tenderer and his brawn firmer.

Sows Flesh is reckoned of Isaac, to engender good blood, to nourish plentifully, yea to be restorative if it be young. But an old Sow breedeth ill juice, is hardly concocted, and begetteth most viscous humors. The Heliopolitanes abstained from Sows flesh of all others: First, because (contrary to the nature and course of all other beasts) she admits the Bore not in the full, but in the wane of the Moon. Secondly they demand, How can her flesh be wholesome, whose milk being drunk, filleth our bodies full of leprosie, scurf, tetteres and scabs? Yea a sow is one of the most filthy creatures in the world; her belly is never void of scurf, her throat of kernely imposthumes, her brain so heavy and moist, that she cannot look up to heaven; or rather she dare not, being the rooter
Of the Flesh of tame Beasts.

rooter up, and so bad an inhabitant of the earth. Nevertheless I am of Isaac's mind, that a young Sow kept long from the Bore, sweetly dieted with roots, corn, and whey, and kept from filthy feeding and wallowing, may be made good and tolerable meat for strong stomachs, after it hath been powdered and well rosted.

Pork and Bacon.

Now concerning Pork and Hogs flesh, made of a spaded Sow, or a Hogg gilded, verily let us say thereof (as Theon said of all sorts of swine) if it be not good for meat, wherefore is it good? his cry is most odious and harsh, his smell loathsome, his very shape detested: at home he is ravening, in the field rooting, and every where filthy, foul, unhappy, and unprofitable. All which hurts he recompenseth in this only one, that of all other beasts (if Galen be not deceived) he most nourisheth: especially if he feed abroad upon sweet grass, good mast and roots, for that which is penn'd up and fed at home with taps drappings, kitchin offal, foure grains, and all manner of draffe, cannot be wholsom. In Plinies time they were so far from fatting them with such refuse, that (considering they were to be eaten of themselves) men usually fattet their hogs with milk and figgs. But if that course is more chargeable then necessary for Englishmen, either let their hogs feed themselves fat abroad with grass and mast, or at home with only sweet whey, and a little grounded corn, then which they cannot have a more sweet meat.

Furthermore, to use Galens encomium or phrase of a hogg (whereby you may swear he was no Jew, nor Lupus no good Physician) howsoever nothing less resembleth a man, then a Hogg in his outwards, yet inwardly no creature resembleth him more: For the colour and substance of his flesh, the shape, figure, connexion, suspension,
spection, proportion, and situation of his entrails, differ
little or nothing from mans body: and besides that (when
he is of a just growth) his temper is also most like to ours.
Thus much out of Galen for the prais of Pork, whom
albeit Realdus Columb us, and Vesalius do oppugne in
their Anatomies concerning the likelihood of a mans
and a hoggs entrails; yet none hitherto denied Pork
to be a temperate meat, being corned and rosted, or
sodden after it hath been well powderd. Nevertheless,
to yield mine own opinion) I esteem it (by Galens leave)
a very queasie meat, howsoever it be prepared, and to
have in it self alwais, flatusum chacochnicum & febril.
le quid. For if you eat it fresh, it is as dangerous as fresh
Sprats to an aguish stomack: if you eat it corned, yet is
it of gross juice, and speedy corruption, unless by mu-
ftard and forrel sawce be corrected: If it be sodden
and powderd, green sawce made of forrel, is to be eaten
with it, both to cool the fiery nature of the salt, and alfo
to qualifie the malignity of the flesh it self: If it be
salted and made into Bacon, how hard is it to be digested
in most mens stomacks, either boiled or fryed? Yea the
Caretanes of Spain (whom Strabo wrieth to be the best
makers of Sawflages and salt meats in the whole world)
and the Normans in France (whose Bacon fitches and
jambons Varro extoll hath) could never so dry Bacon, or
make Pork into such wholesome Sawflages, seasoned with
Pepper, Salt, and Sage, but that it needed a draught of
Wine more then ordinary to macerate and digest it in
the stomack. It is recorderd that Leo the tenth, Pope of
Rome, loved Pork so exceedingly, that he bestowed a-
bove two thousand crowns a year in Sawflages, mingling
the brawnes of Peacocks, with Porks flesh, Pepper, and
other Spices, which were afterwards called Leonis inci-
sia, Leo his Sawflages. But when Hadrian the sixth his
successor
successor perused the accounts, and found above ten thousand Ducats spent by his predecessor in that one meat, he detested him (faith fovinus) as much dead, as he honoured him whilst he was alive.

Finally, no Brawn, Pork or Bacon, should be eaten without Wine, according to that old Verse made in Salern School (which some no less account of then the Heathen did of Apollo his Oracles)

Est caro porcina sine vino peior ovina;
Si tribus vina, tunc est cibus & medicina.

As Mutton tough, Pork without Wine
Is not esteem’d so good:
But if that Wine be drunk thereon,
’Tis Physick both and Food.

Or if Wine be scarce, drink after such meats, a good draught of your strongest beer well spiced with Ginger, and then labour it out (as Ploughmen do) for ease after gross meats is very dangerous; but strong labour overcometh all things.

As for the entrails of Faggus, and especially the Harle-net (which Publius Syrus preferred before all meats) I find them to be stopping, and of bad nourishment; yet the Livers of Pigs are counted nourishing, but their Lungs are waifish and very phlegmatic.

CHAP.
CHAP. IX.

Of the Flesh of Wild Beasts, or Venison.

Wild Bore, and Wild Sow.

Of all Venison, Hippocrates most commendeth the flesh of a Wild Sow, because it is not only an excellent nourishing and strengthening meat, but also medicinable to keep us from costifness. Reason teacheth us that it is far above tame Pork or Swines flesh: First, because it feeds more purely; secondly, because it hath not meat brought to hand, but gets it by travail, and hath choice of Diet to feed whereon it lifteth. Thirdly, it is not penn'd up (as commonly our Swine be) in a little Close and stinking Stie, but enjoyeth the benefit of a clear aire, which clarifieth bloud, as much as any meat can augment it. It is a rare meat in England, and found only (as I have been enformed) in my Lord Latimers Woods, who took great pleasure in hunting them, and made also wild Bulls of tame ones, as our fore-Fathers (more wisely) made tame of wild.

If they be young, fat, fully grown, and taken in chafe, in the Winter time (presently after mait is fallen) they are unfit for few mens flomacks, being thus prepared as I have seen them drest in High-Germany. First, after the flesh is throughly cold, parboil it in Rhenish Wine, where-in ripe Juniper berries were sodden: then having taken it out and sliced it, season-every slice or cut thereof with Pepper, Salt, Cloves, Mace, Ginger, and Nutmegs, of each a sufficient quantity, last of all make it in paste, with
Of the Flesh of Wild Beasts.

with good store of sweet butter and it will prove a most excellent meat to be eaten cold.

Wild Calves are common in Wales upon the Mountains: whence one was brought this last Christmas to Ludlow Castle, where I did eat of it rosted and bak'd; and by taste I find it more firm and dry, and by the effects of digestion, more wholesome and passable then our ordinary Veal.

Red and Fallow Deer.

Now concerning Deers Flesh, which Isaac in his old age so much longed for; some imagin it to be the worst meat of all others, and some conceive it to be the best.

Galen numbrith it amongst hard, melancholique, and gross Meats, comparing, yea almost preferring Asses flesh before it; ascribing also unto it ill concoction, ill nourishment, stoppings, and quartane Feavers. Roger Bacon thinks it one of the best meats, if it be so young that we can digest it: For, faith he (Quod divem sem tipsum, alios illud divum conservare potest) that which long liveth by its own nature, maketh also others to live longer. But by his leave, we may then feed better upon Ravens then Capons, for these never live above seven yeares, and a Raven liveth to nine hundred yeares, if Virgil be not deceived. Plutarch thinketh Deer an unwholsome meat, because it is of a cold and melancholick constitution. And how proveth he that? Forsooth because he is fearful: secondly because if he were of a hot complexion (as the wilde Bore is) his teares would be sweet, as his be; but the teares of a Deere (and especially of a Stagg) are salt: ergo, he is of a cold and dry constitution. But Empedocles was of founder opinion, who ascribeth all teares to the working of heat: for as milke yieldeth whey by stirring, churning and pressing, so any violent passion (be it joy or greife, anger or pity) churneth the blood, stirreth the humors, and
Of the Flesh of wild Beasts.

and presteth the brain, wherupon teares (the wheyish part of them all) must needs ensue. Furthermore they are thought to be unwholsom, because Bucks and Staggs feed much upon snakes: yea as an Ass is to a Lion's mouth, or hony to Bears, or Rees to Martlets, so are Serpents to them a most desired meat; whereupon the Grecians call them σάπιοι, Serpent catchers. Might I be a sufficient Arbitrator between two so Learned men, I would determine the truth to be on either side: For indeed young Venison, whilst it is faculty, is very restorative; neither do I think old Isaac in his declining age to have delighted more in it in respect of taste, than in respect of wholesomeness and goodnests. Also a gelded Deer is neither too dry, nor too cold, but of a temperate constitution, and so void of superfluous or excrementitious humors, that his horns never grow again after he is gelt, which Aristotle, and all Philosophers impute to superfluity of heat and moisture. Nay young Bucks and Does, Hinds and Staggs (whilst they are in season) are a wholesome and delicate meat, breeding no bad juice of themselves, yet bearing often the faults of bad Cooks (which know not how to dress nor use them aright) but more often the deserved reproaches of greedy Gourmands, that cannot moderately use the good creatures of God; either eating Venison when they should not, or more liberally and usually then they should. The Italians also have this opinion of Venison, that eaten in the morning, it prolongeth life, but eaten towards night, it hasteneth death. Contrariwise old Venison indeed is dry, and perhaps too cold likewise, full of gross, clammy, and incorrigible humors: So that the same meat may be wholsom at some age, in some times, and for some certain complexions, which otherwise in contrary circumstances is unwholsom: yet is it never so precious as that a man should
Of the Flesh of Wild Beasts.

should venture his life to get it by stealth, as many doe, and have done in Noble mens Parks, yea perhaps in their Princes Forrests and chief Chases. Cardan affirmeth that Bucks and Does have no Galls in their bodies, which is rather a signe of good temperature and lightness, then of any dull, dry, or heavy meat. This one thing only I will add, That Keepers of Parks, or at the least their servants and young children, have, upon my knowledge, fed all the year long of little meat else, and yet remained as strong, healthfull, and active, as any persons could be. Finally, admit Deer be dry, doth not butter amend them? Suppose they be cold, doth not pepper and salt, and baking, give them sufficient heat? Thus, howsoever it falleth out, they are either by preparation (which none can deny) or by nature (as I verily believe) a good nourishment, so that they be chosen in their due season, just age, and moderately fed upon: Neither have we any reason from their unwholesomeness to dispark our Parks, or to cut down Forrests provided for their succour; nay rather we ought to cherish them for the maintenance of Hunting, whereunto if young Gentlemen were addicted, as their Fathers were heretofore (they would be more ready (whereof Hunting is a resemblance) to Warlike purposes and exploits.

Roebuck and Capreol.

But of all Venison Roebuck and Capreol bareth away the bell; for whereas the forenamed beasts are discredited for their grossness of blood, the Capreol his blood is exceeding fine, through his swift running, and continual frisking and leaping from place to place, whereby his pores are ever opened, and all bad humours consumed by exercise, so that the very smell of his flesh is not heavy nor fulsome (as in other Deer) but fragrant, quick, and delightful; neither hath his flesh the ordinary taste of Venison,
Of the flesh of wild Beasts.

Venison, but a peculiar and more pleasant taste: neither lyeth it heavy upon any stomack, but is digested as soon as Kid; curing also (as I sae writeth) the falling sickness, colick, dropste, and abundance of fleam collected in any part. It is permitted to all indifferent stomacks, and forbidden onely to Children, colerick constitutions, lean and consumed bodies, shrunck sinews, and burning agues. The Alpes are full of them in high Germany, and some of our mountains of Wales are not without them. They are good roasted, sodden, or baked as red Deer; but you need not to pepper or salt them half so much, for their flesh (even when they are old) is easily digested, and scarce needeth a cup of wine (which other Venison necessarily requireth) to hasten their concoction. Furthermore, where all kinds of other Venison are not good but at certain seasons, yet the Capreol is never out of season: being alike wholesome in Sommer and Winter, and alike toothsome, as the borderers of the Alpes do best know, and our owne Country men might perceive if they made trial.

Hares.

Hares or Leverets (the beloved meat of Alexander Severus) taken in hunting, roasted with fresh lard, and eaten with Venison sauce, cannot offend a reasonable stomack. Galen faith that the flesh of a Hare prevents fatness, causeth sleep, and cleanseth the blood: how be it in another place he faith, that it breedeth gros blood and melancholick humour: which unless he understand only of old, lean, and unseasonable Hares, experience it self will overthrow him. For take a young Leveret, and let it blood as you do a Pigeon, the flesh of it will be very white, tender, and well relishing; yea little inferior to a midsummer Rabbit. Yet I deny not (with Hippocrates) that it dryeth more then ordinary meats: for it provoketh
Of the Flesh of wild Beasts.

Voketh much urine, and so accidentally moisteth little, though it be moist enough of its own nature. Piso, the Romans generally believe it, that eating of much hares flesh maketh a man fair and merry seven days after; For which purpose perhaps they were so much in request among the Romans, who earned young Hares in clappers, as we do Connies, finding them so dierted to be a delicate and wholesome meat; tame Hares so prepared are good at all times but wild Hares are best and fattest in the hardest time of Winter. Certain it is, that much eating of Hares flesh procureth leanness; because it is very diuretico, and common fence teacheth, that a man pissing much cannot be fat, because the wheyish part of blood (called of Hippocrates, oxum, the fled of nourishment) is sooner expelled than that it can carry nourishment throughout the body. The nearer Germanes hang their Hares six or seven days in the cold and shadowy air before they flay or dress them: whereby they prove exceeding tender, though a night or two nights hanging were sufficient. We do usually boil the foreparts in broth, and roast only the hinder parts: and not without reason, for as in Kid and Lamb, the hinder parts are driest, and therefore we seeth them, the foreparts over-moist and therefore we roast them: so contrawise a Hare is driest before, and moistest behind.

Now concerning such Medicins, as Mathiolius avoucheth to be taken from a Hares harfenet, from his skin, gall, kidneys, bones, stones, haire, blood, and dung; I think it impertinent to the treatise of Diet, which sheweth not how to give Medicines but to use nourishments.

Connies.

It is not to be thought strange that Hippocrates and Galen, and all the Grecians wrote so little of Connies, which
Of the Flesh of wild Beasts.

which with us, above all other Nations is so common a meat. For as 

\textit{Ithaca} never bred, nor fostered them, so in all Greece they hardly lived. Here (thanks be to God) they are plentiful, in such sort that \textit{Alborne Chase} affordeth above a hundred thousand couple a year, to the benefit of good house-keeping, and the poors maintenance. Rabbet suckers are best in March, agreeing as well with old melancholick dry, and weak stomachs, as disagreeing with strong and moist complexions. A Midsummer Rab- 

bets flesh is less moist and more nourishing; but a Mi- 

chaelmas or Winter Rabbet is of firm, wholesome, tem- 

perate, and most laudable flesh: best roasted, because their nourishing juice is soon foked out with the least seething, making good broth and bad meat. Chose the Female before the Male, the fat before the lean, and both from out a chalky ground and a sweet laire.

Hedghoggs.

When I considered how cleanly the Hedghogg feedeth, namely upon Cows milk (if he can come by it) or upon fruit and maft; I saw no reason to discontinue this meat any longer upon some fantastical dislike, fifth books, nature and experience hath commended it unto us. For as Martial made Hares flesh the daintiest dish of the Romans, so in Hippocrates time the Hedghog was not of least account among the Grecians; which he commend- 

eth for an excellent nourishment, were it not something too moist and diuretical. Nay (as some affirm) it nourish- 

eth plentifully, procureth appetite and sleep, strength- 

neth Travailers, preserveth Women with child from mis- 

carrying, dissolveth knots and kernelly tumours, helps the 

Lepry, Consumption, Palsy, Dropse, Stone, and Con- 

vulsion; onely it is forbidden unto Melancholick and 

Flegmatick persons, and such as are vexed with Piles or 

Hemorrhoids.
Of the Flesh of wild Beasts

Squirrels.

Squirrels are much troubled with two diseases, Choler and the Falling-sickness; yet their hinder parts are indifferent good, whilst they are young, fried with parsly and butter: but being no usual nor warrantable good meat, let me skip with them and over them to another tree; for it is time to write of the winged nation, which promise us a second course of more dainty, I will not say of more wholesome meats. Neither shall any discourse of Asses flesh (which Macenas so highly loved, that all Italy was too little to find him Asses enough) nor of horse flesh (for longing after which Gregory the third excommunicated the Germans) nor of Foxes flesh (which the Vandales eat for restorative) nor of Lions flesh (wherewith Achilles was dieted in his pupillage) nor of Beares flesh (which the Moscovite calls his great venison) nor of Apes flesh though it most resembleth a man (which the Zygantes in Africa highly esteem & eat of in their solemn feasts) nor of Lysards, Tortellis, or any other four-footed beasts: nor of mans flesh, albeit the Canibals praise it above all other (as Osorius writeth) and Cambletes King of Lydia having eaten of his own wife, said he was forry to have been ignorant so long of so good a dish. As for the flesh also of young puppies (commended of Hippocrates & afterwards of Galen) howsoever in the Isles of Corsica & Alanta they are still esteemed as good meat, yet Cardan faith in his divers history, that they made the people like to doggs, that is to say, cruel, stout, rash, bold, and nimble. Wherefore leaping over these insolent and bad meats, which neither use nor reason hath confirmed. I now to come treat of Birds and fowl, and then of fish, and the fruits of the earth, and waters according to my first division.

CHAP.
Of the Flesh of tame Birds.

CHAP. 10.

Of the Flesh of tame Birds.

That the Flesh of tame foul nourisheth more then wild foul, Isaac the Physitian proveth by three arguments. First, because they are more usually eaten of, and so by custome (a second nature) made more agreeable to our stomacks. Secondly, where al other Birds fly from us, and are not gotten without cost and travel: nature hath caused tame Birds to converse with us, and to offer themselves (as it were) to be killed at our pleasure: which verily she would never have done, had they been of a small or a bad nourishment. Thirdly, wild foul (for the most part) especially such as flye far for a little meat, and trust more to their wings then their feet,though they are more light in digestion, because they are of a more spirituous & airy substanct, yet they are not of so abundant nourishment as tame househould Birds, which feed not at randome of what they can get, but of good corne, such as men themselves eate, and therefore most fit to nourish man.

Now of all kind of towl, remember that the youngest is tenderest and lightest; old Birds flesh is heaviest, but they which are proceeding to their full growth are most nourishing: for ungrown Birds (and much more nestlers) give but a weak thin and gelly-like substanct, old Birds are tough and dry; those which are almost fully grown are of a more fleshly and firm nature.

Furthermore all Birds feeding themselves abroad fat with wholesome meat, are of better nourishment then such as be cram'd in a coop or little house: for as prissons
Of the Flesh of tame Beasts.

ners smell of the Gaol, so do they of their own dung.
And thus much generally of birds: Now let us come
to every particular.

Pulli Gallenacei.

Chickens (saith Avicen) are so pure and fine a meat,
that they engender no excrements in our bodies, having
in themselves no illaudable substance: Wherefore Caius
Familus being sick of a burning fever which had almost
consumed all his flesh, was advised by his Physicians to
eat of no other meat than Chickens: whereby he recov-
ered his consumption; and the eleventh year after the
second Carthaginian Wars, made a Law, that nothing
but Chickens or young Pullets fed in the Camp should be
brought to him at his meals. The young Cockrels are
counted the best in this kind, being of all flesh the most
commendable, nourishing strongly, augmenting seed, and
stirring up lust: For which purpose Boleslaus Duke of
Silesia did eat thirteen Cock chickens at a meal; where-
of he died without having his purpose fulfilled, because
he knew not how to use so wholesome a creature.

We do not amiss in England to eat sodden Chickens
and Bacon together, for if they were eaten first, and
Bacon after, they would oversoon be digested, and if they
were eaten after Bacon, they would be corrupted: but
they are best being roasted, because they are a moist meat;
and if they be sawced with Sorrel and Sugar, or with a
little Butter and Grape-Verjuice, they are a most tempe-
rate meat for weak stomachs (as Platina and Bucinus set
down) for no man I think is so foolish as to commend
them to Ploughmen and Beesomers. White Chickens
are found by experience to be hardest of digeston, as Gil-
bert our Countryman writ a great while since: Yet Grin-
nertius preferreth them for Hectick persons, because they
are coldest and moistest of complexion. They are all
best
Of the Flesh of tame Fowl.

best in Summer, as contrariwise Pullets and Hens be best in Winter. Cock-chickens are best before they crow lowd, Hen-chickens before the cock offereth to tread them.

Galli.

Cocks Flesh, the more old it is, the less it nourisheth; but if they be young, and kept from their Hens, and dieted with white bread and milk, or wheat steept in milk, they recover men out of Consumptions, and Hebrick fevers: and then their stones, livers, and loyns, are of excellent good nourishment: being sodden they are nothing worth, for their goodness is all in the broth: as for their flesh, it is good for nothing but to dry and bind the stomack. Galen faith, that as the broth of a Hen bindeth the body, and the flesh loofneth the same; so contrariwise the broth of a Cock loofneth, and the flesh bindeth. They of the game are esteemed most wholesome; called of the Romans, Medici galli, Cocks of Physick, because the Physicians most commended them: Amongst which, if I should prefer the Kentish kind for bigness and sweetness, I suppose no injury to be done to any Shire of England. Chose the youngest (as I said) for nourishment: for if once he be two years old, his flesh waxeth brackish, tough, and hard of digestion, fitter to be sodden in broth for the loofning of the belly, then any way to be dressed for encrease of nourishment.

Gallina.

Hens are best before they have ever laid, and yet are full of eggs; they also are best in January, and cold months, because long rent and sleep in the long nights makes them then fattefr. Their flesh is very temperate (whilst they are young) of good juice, and large nourishment, strengthening natural heat, enzending good blood, sharpening a dull appetite, quickning the eyesight,
Of the Flesh of tame Fowl.
nourishing the brain and seed, and agreeing with all ages and complexions; for they are neither so hot as to turn into choler, nor so cold as to turn into slime, nor so dry as to be converted into melancholie (and yet Rhasis imagineth them to have a secret property of breeding the Gout and Hemorrhoids) but turn wholly, or for the most part into blood, making a lively colour in the face, and quickening both the eyesight and every sense. Pullets flesh (as Avicen) helpeth the wit, cleareth the voice, and encreaseth the seed, which is a manifest argument that it nourisheth greatly; which also Galen confirmeth by many other arguments; but that argument of encreaseth feed is the chiefest of all, feed being the superfluity or abundance of nourishment. Hens flesh is sweetest, when they are not too much fed, but dig out their meat with their heels in a clean flour; for exercise consumeth the superfluous moisture, which else cannot but make them more unpleasant. Nevertheless the Delians used to fat them with bread steeped in milk, and Platina, Apicius, and Stendelius shew many ways to fatten them; but the best way is to let them eat themselves with pure corne cast amongst chaff, that by exercise of their legs in fluffling and scraping, they may make their flesh to eat better, and prove more wholesome; and yet by your leave (Mr. Poulter) the fattest Hen or Capon is not wholesomest, but that which is of a middle fatness, for as in a man too much fatness is both a cause of diseases, and a disease itself, so falleth it out in their bodies; which how can they be wholesome meat unto others, when they are diseased in themselves?

Of a black Hen the broth is whitest, and of a black Goat the milk is purest; the most part of Hens and Hares are scurvy and leprous.
Of the Flesh of tame Fowl.

Capons of seven or eight months age, fatned in an open air, on a clean flour with pure meat, are preferred by all Physitians (old or modern, Greeks or Latins) before all meats. And to say the truth, what dish can any Cooks-shop afford, that can be compared with a boil'd or rostit Capon, which helpeth appetite, openeth the breath, clearerth the voice, fatneth lean men, nouriseth all men, restoreth sick men, hurteth none but the idle, tasteth pleasantly, digesteth easily; which is also more solid then the flesh of Pullets, more tender then Cocks, more familiar to our nature then Phesants or Partridges, not so dry as a Cock to be slowly digest, not so moist as a chicken, to be soon corrupted; but equally affected and tempered in all qualities, engendering much blood and yet unoffensive, engendering much seed without unnatural sharpness or heat: finally the flesh of Capons is so mild, temperate, and nourishing, that Faventius fears not to make it the ground of his restorative eleculary; yea Alofius Mundella thinketh him to be desperately consumed, whom Capon-gellies and cullis cannot recover.

Concerning the preparation of them, I commend them roast'd for moist stomachs; but being boil'd with sweet marrow in white broth, they are of speedier, though not of stronger nourishment. Now if a Capon be so wholesome a meat, why should we not also by stitching up some veins, or fearing them in the loins, try whether we may not likewise make Hen-capenets: which the Italians practice to good purpose, and make them exceeding fat, but yet in Pefanels judgment they eat too moist. One lib. Creophag, word more of the Etymology of a Capon, which some derive from the English by an Irony, Capon; because he hath not his cap on: others from the Italian, Capone, that is to say, qua pone, fer it hither, because it is an excellent dish.
Of the Flesh of tame Fowl.

dish; but I like Fratigius his Etymologie best of all, Ca ponem dicimus quasi caput omnium. We call it a Capon faith he in the Latin, because it is Caput omnium, the head or chief of all other meats. And thus much of a Capon, whose excellencies had the heralds known when Dr. Cap on bought his arms of them, I see no reason why they should have preferred into his Scutchions three Cocks, all being nothing equivalent to one Capon.

Galli Africani. Meleagrides.

Turkies, though they be very hardly brought up, and require great cost for their feeding, yet their flesh is most dainty and worthy a Princes Table. They were first brought from Numidia into Turky and thence to Europe, whereupon they were called Turkies. There are some which lately brought hither certain checkred Hens and Cocks out of new Guiny, spoted white and black like a Barbers apron, whose flesh is like to the flesh of Turkies, & both of them like the flesh of our hens & cockchickens, but that they be two parts hotter and moisten then ours. The youngest, fattet in the fields or at the barn door, killed also in Winter rather then in Sommer, and hanged a day and night before they be drest, are wholesomest to be eaten and of best nourishment. Their flesh recovereth fast, nourisheth plentifully, kindleth lust, agreeeth with every persom and complexion, saving such as be of too hot a temper, or enclined to rhumes or gouts; it must be throughly roasted, and if it be sticket full of cloves in the roasting, or when it is to be baked (which are the two best waies to cook a Turky) it will solace up the watrishness, and make it of speedier digestion.

PAVONES.

Peacocks are (as Poets fain) the beloved Birds of Juno: which none durft kill in old time, for fear of that jealous and revengeful Goddes's displeasure. Among the Romans
Of the flesh of tame Fowl.

mans Quintus Hortensius was the first that ever brought them to the table: whose commendation made them so desired, that within a while a Peacocks egg was sold for ten pieces of silver, and his kacras for twenty times as much. Afterwards Marcus Lucrecto seeing that old and Plut. 10. c. 20. lean Peacocks grew to such a rate, he began to cram them fat whilst they were young, and gained thereby in a short time six thousand Sefterties.

Leo the tenth (that noble Epicurean Pope) made their brawnes into Sausages, allowing therefore every year many hundred Ducats. It is strange that S. Austin writes of Peacocks flesh, namely that in a twelve month it corrupteth not after it is drest: Nay Kiranides avoucheth, that a Peacocks flesh will not putrisce in thirty years, but remaineth then as found and sweet as if it had been new killed; which whether it proceed of the toughness and finewy constitution, or the feeding upon Serpents (as some imagine) I will not now determin: this I onely observe, that being once above a year old, their flesh is very hard, tough, and melancholick, requiring a strong stomack, much wine, and afterwards great exercize to overcome it. It is very ill for them that are molested with the Hemorrhoids, and such as live slothfully.

Concerning their preparation, Galen appoyneth them to hang upon a hook fifteen daies, but Haliabbe twife fifteen before they are drest. The Italians after they are drawn, stuff their bodies full of nettles (which sothineth the hardest cheese being laid amongst them, and then they either bury it in sand, or hang it in a cold dry place, with a great weight at his heels; and so within a fortnight it becomes very tender. Plutarch reports out of his countri-ments experiments, that an old Cock, or an old Peacock, or any hard flesh, hanging but one night on a fig-tree, waxeth very tender by morning; others ascribe as much to the hanging:
Of the Flesh of tame Fowl.

hanging of them upon a brafen hook, which I permit to trial; and wish both as true in effect, as the reasons why they should be so are learnedly disputed. As for young Peacocks, fed at home, with wholesome and pure meat (as bread corn and curds) no doubt they are very good meat, yeeding not onely a taste extraordinarily strange and pleasant, but also giving good nourishment: the older sort is best roasted with lard; the youger without lard, both should be well fowced in pure wine; for without it they are unwholsome.

Anseres.

Galen commendeth nothing in a Goose beside the Giblets, Stomack, and Liver, lodden in broth: which whether Scipio Metellus, or Marcus Seetus first noted, Plinellus durst not decide; but had he been as conversant in Pliny, as he might have been, he should have read, that a question was moved in Rome, who did first fatten geese: some imputing it to Scipio and some to Seetus. But Messalinas Cotta without all controversy was the first, that ever taught how to dress and use their Giblets.

Nevertheless fish the Kings of Egypt feed usually but on two dishes, Geese and Veal; either custome hath made them a harmless meat, or else they are not so hard, hot, aquish, and melancholick a meat as some suppose them.

Jas. Prat. 1. lib. D. 2. 6

Plur. in quest. Rom.

Leg. Heresbauchium, li. 4. de re rust.
Of the Flesh of tame Fowl.

young stubble goose feeding it self fat in wheaten fields, is the best of all; being neither of too moist nor too dry a flesh, but a middle constitution. If any Goose be eaten above four months old, it is badly digested without Garlick sauce, exercise, and strong drink. Fritagius, in his Creophagia, having set down that young Geese are over moist, and old Geese very aquisy, appointeth them to be both corrected in this sort. Before they be killed make them to receive the smoke of Borax down into their bodies three or four times together, then stuff them with spices and sweet herbs, and roast them throughly; which is a very good way to correct their superfluous moisture, but nothing available for their aquisyness.

Savonarola maketh Geese of a very hot constitution. In hort. san. Albertus maketh them very cold; their flesh is hard to digest, and yet more moist (faith Galen) then of any water-foul besides: but their natural feeding chews them to be hot and dry, as Savonarola writeth; for they drink infinitely often, delight to be in the coldest waters, and feed most gladly upon Lettice, Endive, Purcelane, Trisfoil, Ducks meat and Sowthistle. They are so tame and obsequious to them that usually feed and dieted them, that (if Pliny faith truth) they were driven (like sheep) from Brabant and Picardy to Rome on foot; but I fear me whilst he did so excessively commend their obedience, he did eurouziken, play the very Goose himself.

Cygni.

Swans flesh was forbidden the Jewes, because by them the Hieroglyphical Sages did describe hypocristie; for as Swans have the whitest feathers and the blackest flesh of all birds, so the heart of Hypocrites is contrary to their outward appearance.

So that not for the badness of their flesh, but for resembling of wicked mens minds they were forbidden: for
for being young they are not the worst of meats; nay if they be kept in a little pound, and well fed with Corn, their flesh will not onely alter the blackness, but also be freed of the unwholesomeness; Being thus used, they are appointed to be the first dish at the Emperor of Moscow his table, and also much esteemed in East-Friesland.

Nevertheless I deny not but that naturally they are unwholesome, for their flesh is hard and black; and all flesh the blacker it is, the heavier it is, the whiter the lighter; and the more red the more enclinig to heaviness, the less red the more enclinig to lightness and easiness of digestion: which being once written for a general rule, needs not (I hope) hereafter to be repeated.

Anates.

Tame Ducks feed filthly, upon frogs, toades, mud, waterspiders, and all manner of venemous and foul things: Wherefore it is not untruly said of Gesner, that the best part of a Duck are his feathers; for his flesh is hotter then of any tame fowl, and withall too moist, hard, gross, of slow digestion, and very excremental; yea furthermore, so as with, that once or twice it brought Galen himself into a fever, while he desir'd to try the operation of it.

Nevertheles young Ducklings fed with grinded malt and cheese curds, drinking nothing but milk (or chalkwater) wax both white, fat, and soft in flesh, giving much good nourishment, clearing the colour of ones face, amending hoarsness of throats, encreasing seed, and dispelling wind: wherein we may see, that art and diet can make that wholesome, which nature of itself hath made hurtful.

Pipiones. Columbae.

Tame pigeons are of two sorts, the one great and very tame, breeding monthly, kept and fed continually at home:
home: the other fed never at home but in Cadlock
time and the dead of Winter, when they can get no meat
abroad, breeding onely but twice a year, namely at the
first and later seed-time. They are of a very hot com-
plexion, and dry when they are old; but whilst they
are young they are hot and moist: the wilder sort is moat
wholsome, being killed after it hath flown a while up
and down the Dove-house, for then they give a purer
juice, by reason that their foggy moisture is lessened by
exercise; also they must be let blood to death under the
wing, which though Dr. Hector assumed to himself as his
own invention, yet it is of no less antiquity then Plinies
writings. Being thus newly killed and forthwith rosted
at a blasing fire, their flesh engendreth great store of
blood, recalling heat unto weak persons, cleansing the
kidneys, quickly restoring decayed spirits, especially in
phlegmattick and aged persons, for whom they are moat
proper. In Galens time (faith Rhasis) they onely pluckt
off their heads and cast them away; but bleeding under
the wing is far better, and maketh their flesh more cold
and whiter; in so much that Galen is not afraid, to com-
mand them to persons sick of agues. Nay the Italians
do as usually give them in agues, as we do Chickens.
Pigeons of the first flight are counted better, because the
latter flight is after they have eaten cadlocks, which mak-
eth them neither to eat so sweet, nor to prove so white
and wholesome: when they cannot be had, home Pigeons
(I mean of the greater sort) are to be taken, and to be
used in the like manner.
Of the Flesh of Wild-Fowl, &c.

CHAP. XI.

Of the flesh of wild fowl, abiding and feeding chiefly upon the Land.

There is no small difference of Land fowl, according to the meat they feed on, and the place they live in; for the purer their meat, the better meat they are themselves; they that feed upon flesh or garbage, are not so wholesome as they that feed upon good corn, bents, or wholesome seeds; less wholesome are they which feed upon worms and fish on the Shore, or rivers banks; but worst of all other, they that feed upon Serpents, Spiders and Venemous beasts: which no doubt may prove very medicinable to cure diseases, but they cannot prove nourishing (keeping their natural diet) to restore flesh.

Concerning the place wherein they live and feed, it is certain that high and dry Countries have the wholesomest Birds: for they which live in low and moist places, are of no sweet nor wholesome complexion.

Furthermore, their manner of taking alters their flesh; for a Partridge taken in flight, or a Harke dares with a Hawke, is worth ten taken with nets, springes, and trammels; the reason whereof is already set down in my Chapter of Preparation.

Finally look what Bird is whitest flesh, that Bird is easiest to be digest: what Bird is reddest of flesh, is strongest of nourishment: whatsoever is black of flesh, is heaviest to be digested and of slow nourishment; yea so much the heavier and slower, by how much his skin and flesh appeareth blacker. This shall suffice to be generally spoken of land fowl, yea of all fowl: now let us descend
Of the Flesh of Wild-Fowl, &c.

Scend to their particulars, beginning with birds of greater volume.

Tarda.

Bristards or Ruffards (so called for their slow pace and heavy flying) or as the Scots term them, Gunestards, that is to say, Slow Geese, feed upon flesh, Livers, and young Lambs out of sowing-time, and in harvest-time, then they feed upon pure corn: In the Summer towards the ripening of corn, I have seen half a dozen of them lie in a Wheat-field fattening themselves (as a Deer will doe) with ease and eating; whereupon they grow sometimes to such a bigness, that one of them weigheth almost fourteen pounds. Now as they are of an extraordinary bulk, so likewise are they of rare nourishment to indifferent strong stomacks, relishing finely, restoring blood and seed, offending no part of the body, but strengthening all. Chuse the youngest and fattest about Allhalontide (for then are they best) and diet him a day or two with a little white bread, or rather keep him altogether fasting that he may scour away his ordure; then let him bleed to death in the neck-veins, and having hanged three or four days in a cool place out of the Moon-shine, either roast it or bake it as you do a Turkie; and it will prove both a dainty and wholesome meat.

Grues.

Cranes breed (as old Dr. Turner writ unto Gesner) not only in the Northern Countries amongst the Nation of Dwarfs, but also in our English Fens. Pliny faith, that in Italy they feed much upon Grapes; but with us they feed chiefly upon corn, and fenney seeds, or bents, Theodosius esteemeth them of a cold temperature, but all the Arabians judge them to be hot and dry: Certain it is that they are of themselves hard, tough, gross, finewy, and engendering melancholic blood, unfit for sound mens
Of the Flesh of Wild-Fowl,

tables (usually to be eaten of) and much more un-
meet for them that be sick; yet being young, killed
with a goshawk, and hanged two or three daies by the
heels, eaten with hot galentine, and drowned in Sack,
it is permitted unto indifferent stomachs. In Plutarch's
time Cranes were counted a dainty and good meat, fatted
after this manner: First, they stitched up their eyes,
and fed them in the dark with wholesome mixtures of corn,
milk, and seeds to make them white, tender, and plea-
sant of taste: A day before they were killed, they tem-
pered their meat with the juice of that herb, or with a
good quantity of that seed whereof they would have
their flesh especially to relish; were it Mints, Basil,
Tyme, Rosemary, Coriander, Fennel-seed, or
Annis-seed: Which course if we likewise observed in
the cramming of Capons, and fatning of our household
birds, without question they would taste far more deli-
cately.

Ciconie, Asterie, Ardeole.

Storks, Bittors, and Herons, neither do breed, nor can
breed any good nourishment, feeding chiefly upon little
fishes, frogs, and worms: yea the Stork delighteth in
newts, water-snakes, adders, and flyeworms; but ex-
cept it be almost famished) it will not venture upon a
Toad, as Cysparus Heldelius writeth.

It was my chance in my first travel into Germany, to
meet one Godfrey Achtius (chief Physitian of Aqui-
grane) at Francfort Mart, whose Triacle was there sold;
and esteemed better then the Triacle of Venice, where-
into he put not the flesh nor the salt of Adders; but
the flesh of a Heron's hawk, fed a long time with nothing
but such Adders as Galen wiseth us to chuse. Verily
his conceit was not ill; and if we practised the like in
England, it cannot be amiss, considering that the subtilest
part
Feeding upon the Land.

part of the Adder is (no doubt) as it were sublimed and
imbibed into the Storks body and flesh: Wherefore
howsoever we use such birds for Physick, yet let us not
feed upon them as upon meats, lest we take poyson in-
stead of nourishment. Nay even all the Heronershaws,
(namely the black, white, criel-Heronshaw, and the mire-
dromble) though feeding somewhat better then the By-
tor or Stork, are but of a fishy and strong favour, un-
less they be very young, and scarce able to fly; yea they
are not dangerles being green rosted, but procure the
piles and smarting hemerroids; of all of them, chuse
the youngesf and fatest, for they may be eaten, so with
much spice, salt, or onions, and being throughly steept
in a draught of old Wine. Furthermore, if they be
dreft without their skins, they rellish far better, accor-
ding to the French and the best fashion, who also stuff
them full of sweet herbs, and draw them with fine and
small lard.

Phasiana.

Pheifants are of so excellent a constitution, as well for
substance as temperature, that from them as from a
centre, Physicains do judge the complexion of every
foul, being of a middle constitution betwixt a brown
Hen and a Partridge (or as Pisamellus will have it, betwixt
a Capon and a Partridge) neither so moist as the first, nor
so dry as the second, but exceeding both in taste, tem-
perature and goodness. Galen, Rhasis, Avicen, Aver-
ghou, Arnaldus de Villa nova, Trallian, and all Writers
do prefer a Pheasant for the foundest and best meat of all
other; and the Frenchmen think a Pheasant to be called
Fai-san, because it maketh a sound man. Nevertheless
Savannahola willeth men not to eat them often in health,
that when sickness cometh they may do them the more
good. They are best in Winter, and the young ones
are
Of the Flesh of Wild Fowl, &c.

are fittest for weak stomachs; the old ones are to hang three or four daies by the heels, and then being dreft, they will eat tender. In Hectick Fevers, and upon recoveries from a long or violent sickness, no meat so wholsom as Phelant-pouts; but to strong stomachs it is inconvenientest, especially to Ploughmen and labourers, who eating of Phelants, fall suddenly into sickness, and shortness of breath, as Pisanelus hath wittily (and perhaps truely) noted.

Attages Myrice.

Heath-Cocks whilst they are young, are little inferior to a Phelant, very well relishing, and being of good digestion; when they wax old, all their flesh proves black, having the brawn next their breast-bone, which is ever white, tender, firm, and wholsome.

Perdices.

Partridges have a temperate heat, but encline to dryness in the second degree; they feed upon Snails, Chickweed, tops of Leeks, and all manner of good and wholsome corn; they are never subject to pits, nor any rhumatick diseases, which maketh them to live till they be almost twenty years old: But beware of old Partridges, for they are as dangerous as old Beef; being young and tender, they agree exceeding well with cold, weak, warrish, and pale bodies, drying up a moist stomach, strengthening the retentive power, easily turning into pure blood, farning the body, and encreasing luft. They must not be eaten (faith Galen) being newly killed, but hang a while in the cold aire: And the wings and breast of a Partridg (as also of all birds, save a Woodcock, trusting to their flight) are better then the legs and thighs: Nay the legs and thighs of Partridges are thought by Sethe, to have an extraordinary weakness in them, causing them to go as if their back or ridg-bone were parted in sunder,
whereupon perhaps they had their name, and were called Part-ridges. Chuse them that are young and fat, killed with the Hawk at sowece, or else at foot after a long flight. Their broth is good for a weak stomack, for the jaundies, and a tainted liver. If you seeth them in Capon-broth with marrow, eggs, and bread, a Panado made of that broth is exceeding nourishing, being eaten next ones heart. But if you would have a strengthening broth indeed, then seeth them in broth wherein chines of Mutton have first boiled: Roasted Partridge is best for most stomacks, if it be not too dry roasted; for then it is rather Physick to stay a losness, then fit meat to nourish or restore flesh. They are best at the end of Harvest, before they have either tread or laid.

Railes of the land (for there is also a water-Rail, which the Venetians esteem so highly) deserve to be placed next the Partridge, for their flesh is as sweet as their feeding good, and they are not without cause preferred to Noble mens Tables.

Gallinagines & Rusticula.

Woodcocks and Snites are so light of digestion, and so good in temperature, that they agree with most mens stomacks, especialy at their first coming in, or rather a moneth after when they have rested themselves after their long flight from beyond the Seas, and are fat through ease and good feeding upon fat worms, and snails, lying in trees. Avicen and Albertus dreamed that Woodcocks and Snites fed upon seeds; whereas indeed no bird with a long pieked, crooked, and narrow bill can pick them up: but where they perceive a worms hole (as I have seen Snites to do) there they thrust in their Bill as far as they can, and if the worm lie deep, they blow in such a breath or blast of wind, that the worms
worms come out for fear as in an Earthquake. If worms fail, then they pick snails out of their shells, and likewise devour them.

Towards their going out, either of them wax drier and worse relishing. Woodcocks require the stronger stomach, Snites the weaker; both are of laudable nourishment, but chiefly the Snite. There is a kind of Wood-Snite in Devonshire, greater than the common Snite, which never comes into shallows nor springs of water: And in Holland I remember Snites never living out of springs, as great almost as our Woodcocks, called Herren-Schnepfs, because they are in comparison the Lords or chief of Snites, or that they are onely fit for Lords Tables, which Gesner therefore also termeth by the name of Rusticula regalis.

\[
\begin{align*}
\text{Petricola} & \quad \text{Livia} \\
\text{Columbae} & \quad \text{Palumbes} \\
\text{Turtures} & \quad \text{Wilde Doves.}
\end{align*}
\]

Wild-Doves be especially four in number, Rock-Doves, Stock-Doves, Ring-Doves, and Turtledoves. Rock-doves breed upon Rocks by the Sea-side, but never far from Corny Downs, whether in Seed and Harvest-time they fly for meat, living all the year besides upon Maft and Ivy-berries. The other three sorts of Doves feed also upon Corn, Maft, Hawes, Juniper-berries, Ivy-berries, Hurtle-berries, and Holly-berries when they are ripe. Marcus Cato fatted young Ring-doves with Bean-meal made into paste with new milk; and Didynius, Turtledoves with bread steept in Wine, which way they are made of excellent taste and nourishment, though also undieted they are good, being under half a years age. Avicen (contrary almost to the opinions of all
all other Writers) commendeth the flesh of Turtles above all other, as being of a good nourishment, easily digested, quickning wit and memory, encreaseth seed, and strengthening both stomack and guts exceeding well. But Isaac reproveth that opinion, unless it be understood only of young Turtles, or such as have been fed and fatted in the house by art, with moist and cooling nourishments: For otherwise (as he truly avoucheth) all manner of Wild-doves are so hot, hard, and dry, that they cannot prove of any indifferent nourishment.

Quails have gotten an ill name ever since Pliny accused them for eating of Hemlocks and Bear-foot; by reason whereof they breed cramps, trembling of the heart and sinews; yea though Hercules loved them above all other meats, in so much that Iolus fetched him out of a wound when he was cruelly wounded by Typhon, with the smell of a Quail; yet with much eating of them he fell into the falling-evil, which ever since hath been termed Hercules's sickness. Avicen thinketh that they bring cramps not only by feeding on Heliephorus and Hemlocks, but also from a natural inborn property. Loci citato.

Monardus writeth thus of them; I allow not the flesh of Quails neither in the Spring nor Winter, not because the ancient Fathers of Physick do condemn them; but because reason is against them. For in the Spring and Summer time they are too dry, engendering rather melancholy then blood: In Autumn and Winter they are too moist; yea though they be fat, yet are they of small nourishment, causing loafting of stomack, and corruption of meat. Baptista Fiera, Amatus Lusitanus, yea Avicen, Rhasis, Isaac and Galen are of the same judgement; only Arnoldus de Villanova in his Commentary upon the Salern School, affirmeth them in some Countries.
Of the Flesh of Wild-Fowl

tries to be of fine substance, good juice, and easy digestion: Nay, Kiranides faith that their broth cleneth the kidneys, and their flesh nouriseth indifferently well. Were I here to give my censure, I would be of either side, and yet defend the truth likewise; for I nothing doubt but Quails flesh is bad (as Ducks flesh is) of its own nature, and heavy to be digested; nevertheless being taken young before they have eaten of unwholsome weeds, and fatted with pure Wheat, Hemp-feed, Coriander-feed and Milk (or Chalk-water instead of Milk) I make no question that their flesh is laudable, and may be counted a good and dainty meat.

And here by the way let us marvel at one thing, That Quails are generally forbidden because their flesh engendreth the falling evil, and yet Galen commendeth their brains (the principal seat of that great evil) as an Antidote against the same. What need I write that when the Israelites loathed Manna, Quails were sent them as the best and daintiest meat of all other? And if some curious Paraphrast would therefore say it was the worst, because whilst the flesh was in their mouths, many thousands of them fell in the Wilderness! We answer, That it was not through the badness of the food, but the naughtiness of their lusting and tempting God.

Pluviales.

Plovers feed upon no solid meat, and therefore being new, have no need of drawing; their meat is chiefly the scum or excrements of worms lying about their holes, or of worms themselves; yet are they of a very sweet, delicate, and fine flesh, being taken when they are fat in Winter-time; and the gray Plover is so highly esteemed, that this Proverb is raised of a curious and malecontented stomack; A gray Plover cannot please him. Yet to some the green Plover seemeth more nourishing, and
Feeding upon the Land.

to others the Lapwing, which indeed is savory and light of digestion, but nothing comparable to Plovers.

Cuculi.

Cuckoes flesh, whilst it is a nestler, is by PEROT highly extolled; but when once it comes to feed itself, it is ill relishing, hot, and leprous. GESNER asketh, How any man dare be so foolish or venturous as to eat of a Cuckoe, whose much spitting argueth a corrupt and excremental flesh; yet by experience we find the young ones to be good meat, yea PLINY and ARISTOTLE preferre them for sweetness above most birds: And albeit the old ones feed filthy upon Dorns, Beetels, and venomous spiders, yet the young one are fed by the Titling, (their foster-dam) with gnats, flies, and red-worms, having no venomous nor bad quality.

Fedoe.

Godwits are known to be a fenny fowl, living with worms about Rivers banks, and nothing sweet or wholesome, till they have been fattted at home with pure corn; but a fat Godwit is so fine and light a meat, that Noble-men (yee and Merchants too by your leave) stick not to buy them at four nobles a dozen. LINCOLNSHIRE affordeth great plenty of them, elsewhere they are rare in England wheresoever I have travailed.

Erythropodes & Glottides.

Redshanks also and Gluts feed in the Fens upon red-seeds, bents, and worms, and are of no bad taste, nor evil nourishment.

Ochropodes.

SMIRINGS live in watrysh Copeses with worms, and are a fine and delicate meat.

Pici.

PYES or Haggises feed upon flesh, eggs, worms and ants; their flesh is very hard and loathsome, unless they be
Of the Flesh of Wild-Fowl,

be very young, and then are they only the meat of poverty.

Graculi.
fayes feed upon akorns, beech-mast and worms, and never came into the number of good nourishments, because they have themselves, and procure unto others the falling-evil.

Pici Martii.
Wood-Peckers are suspected of the like malignity, though they feed upon timber-worms, the most dainty dish, and most highly esteemed amongst the Romans and Phrygians.

Orioli.
Witwols are of excellent good nourishment, feeding upon bees, flies, snails, cherries, plums, and all manner of good fruit.

Arquatula terrestres.
Stonechatters feed as they do, and are of a very good taste and juice.

Ispida.
The Kings-fish feedeth most upon water-worms, and little fishes, and is of a bad relish, and worse nourishment.

Coccothraustes.
The Clothbird (called sometimes a Smatch, or an Arling) is as big almost as a Thrush, feeding chiefly upon cherries, and cherry-kernels.

Nucifraga.
The Nope feedeth upon mast, nuts, and cherreis.

Sitta.
So also doth the little Pyot, which we call a Nutjobber.

Upupa.
Houpes were not thought by Dr. Torner to be found in
in England, yet I saw Mr. Serjeant Goodrns kill of them
in Charingdon Park, when he did very skilfully and hap-
pily cure my Lord of Pembroke at Iyichurch, they
feed upon hurtle-berries, and worms, but delight to feed
most upon graves, and mans dung, and stinking soile;
wherefore they deserve to be counted very unwholsom.

Turdi & Turdeæ Anglicana.

Thrushes and Naviæs feed most upon hawes, floes,
misle-berries, and privat-berries; which being lean,
deserve (as Quintus Curtius used them at Casars Table)
to be flung out at the windows; but being young, fat,
and in seafon, and by cunning drawing rid of their gall,
they deserve the nourishing in Lucullus Cages, and to be
commended by Physicians to Pompey's Table for a most
wholsom meat.

Turdi Exotici.

Feldefares are of the like feed, and give (almost) as
good nourishment, yea better, when Juniper-berries be
ripe, for then all their flesh is perfumed with the scent
thereof.

Merula.

Blackbirds are preferred by Baptif Eierfarre before
Thrushes, Throstels or Feldefares, as being nothing so
strong, hor, nor bitter; Trallianus commendeth all alike.
Their feed is on little grafhoppers, worms, hurtle-ber-
ries, juniper-berries, ivy-berries, bay-berries, and hawes;
they are suspected to be a melancholick meat, because
they be never found but alone and solitory, whereupon
the Latines call them Merulas, that is to say, Solitarians.

Sturnæ.

Stares-flesh is dry and saunery, and good against all
poison, if Kiranides be not mistaken. Galen in one
place compares them for goodnes, with Partridg, Thrush
and Blackbirds; in another place he dispraiseth them as
much
Of the Flesh of wild Fowl.

much for their ill juice, hard digestion, and bad nourishment; which nevertheless are both true, that being understood of young Stares, fed with wholesome meat, this of old stares, who delight to feed of unwholesome meat as well as wholesome, namely hemlocks, dwale, and such like. Amongst this treatise of the greater sort of Landbirds, I had almost forgotten Owles, Rookes, Crowes, and Cakeffes.

Nota:

Concerning owles, when they be once old, they feed upon Mice, Frogs, Grasshoppers and all kind of flesh. Rabbi Moses in his Aphorisms faith, that the flesh of young Owles is dainty and good, strengthening the mind and diverting melancholy and madness: yea I have heard certain noble men and gentlemen avouch, that no young Cuckoe or Partridge is a finer meat.

Corvi Leguminales.

Rooks cannot be ill meat when they are young, for they feed chiefly upon pure corn; but their skin is tough, black, and bitter.

Corvus.

The carrion Crow is generally condemned, and worthily despised of all men: As also the Cakeff or Facdam, which is not more unhappy in conditions, then bad of nourishment.

Now we are come to treat of small Birds of the land, which we will divide according to the order of the Alphabet: having first admonished you, that no small Birds must be overmuch fodder, or dry roasted: for then their nourishing moisture is soon taken out; neither are they to be given to strong stomachs, lest they be converted into choler, when else they would wholly turn into good blood. Finally, young Birds must not hang long before they be dressed; for they are of an airy substance.
Of the flesh of wild Fowl.

stance which will soon be evaporicated. But let us consider every one particularly in his place.

Montifringilla.

Bramblings are a kind of small Birds, feeding chiefly upon seeds, floes, and hawthorne kernels.

Rubetra.

Buntlings feed chiefly upon little worms.

Pyrrhaca.

Bulfinches feed not only upon little worms, but also upon hempseed, and the blossoms of pear- plums and apple-trees.

Citrinelle.

Citrinels or straw-coloured Finges, be very small Birds, feeding chiefly of white and black poppy seed, but especially of the wild poppy called Red-weed.

Certhix.

Creepers seem to be a kind of Titmuse, living upon the worms which engender in and betwixt the barks of Trees.

Fringilla.

Finches for the most part live upon seeds, especially the Goldfinch, which refuseth to eat of any thing else. Acanthis.

Acanthis Atlantica.

So also doth the Canarie Finch or fiskin, yet the Bullfinch in hunger feeds upon small worms, and the Greensfinch upon horfedung, and nuts in frosty weather.

Chloris.

Alanda.

Larkes are of three sorts: Field Larks, Wood Larks, and Heath Larks. The first sort feeds upon corn seeds and worms. The second chiefly upon worms. The third upon worms and heath seed. Some of each sort are high crested like a lapwing, others uncrested which are counted the more wholesome. Their temperament is hot and dry in the second degree, unless they be young and
Of the Flesh of Wild-Fowl.
and fat, and then they scarce exceed the first degree. Gal- len and Rhisis write, that as their broth looseth, so their flesh bindeth the belly.

Linaria.

Linnets feed chiefly upon flax seed: but for a need they eat also the seed of hemp and thistles.

Apodes.

Martinets are either smooth or hairy legg'd: for nei- ther of them have perfect feet, but stumps instead of feet. Baptista Fiera in his treatise of Birds exclaimeth against them, and calleth them beggers meat: engendering most hot and feverous blood, fitter to be eaten as a medicin to quicken eyesight and memory, then as a wholesome or nourishing meat; but being taken when they are new fledg'd, experience warranteth them a dainty and good meat, except they be over roasted.

Luscinia.

Nightingales as Martial said, are nothing worth when their breath is departed; for as they feed filthily in the fields upon spiders and ants, so their flesh is unwhole- some at the table.

Pari majores.

Oxeys or great Titmise, feed (as ordinary Titmise do) upon caterpillers, blossoms of Trees, bark worms and flies; but their flesh is unwholesome.

Rubeula.

Robin-red-breasts feed upon bees, flies, gnats, walnuts, nuts, and crumbs of bread; and are esteemed a light and good meat.

Passeres.

Sparrows of the house, feed commonly on the best Corn. They are hot and dry almost in the third degree: engendering hot and aguish blood. The best are the youngest, fattest, and wildest. Trallianus commends lean
Feeding upon the Land.

lean Sparrows only to such as are sick of the Tympanie: and young Cock-Sparrows flesh (as well as their stones and brains) to such as be cold of nature, and unable to Venus sports. Halyabas willeth such men to mince young cock-Sparrows with eggs and onions, and to eat them in a gally-mawfry: which perhaps you may find a better medicin, then Dr. Iulius his bottle, that is said to have cost twenty pound a pint; but the red and hedg Sparrows feed ill, and are both unwholesome.

Hirundines.

Swallows (be they either house Swallows or banck Swallows) are of the nature and operation of Martlets, but that they are esteemed the hotter of both.

Curruca.

The Titling, Cucknel, or unfortunate Nurse (for the Cuckoe ever lays his egg in the Titlings nest) feeds upon gnats, flies, and worms; it is a very hot bird, coming in and going out with the Nightingale, but of a delicate taste.

Titmise are of divers shapes with us in England; some be long, others be very short tail'd: some have black heads, some blew, some green, some plain, and some copped: all of them feed but ill, and nourish worse.

Motacilla.

Wagtailes live upon flies, worms, and fat earth, being no bad meat whilst they are young, unless some because their tail is ever trembling, shall therefore divine that they are ill for the shaking Palsey.

Reguli.

Wrens feed finely, & sometimes fill themselves so full of little flies, that their bellies are like to burst. Their flesh being salted cureth Strangullions and the stone not confirmed; but no man ever wrote that they give good nourishment.
Of the Flesh of Wild-Fowl

Tetlow Hammers feed (as the most part of Titmises) of seeds and grain; namely the seeds of white and red roses, poppy, burs, thistles, succory and endive, &c. In the winter time being fat, they are counted wholesome: at other times they are lean and also bitter.

CHAP. XII.

Of the flesh of wild Fowl, abiding and feeding chiefly upon the waters.

Cygni Sylvestres.

Of all water fowl, the wild Swan is the biggest and fairest in outward show: but (as I said of tame Swans) it resembleth a hypocrite, for his flesh is black, melancholick, and hard of digestion, though not so hard as the tame, by reason of his much flying.

Anseres Sylvestres.

Wild Geese are for the same reason better then tame, for their high and long flight breedeth tenderness of body, and expelleth many gross and heavy vapors; but of all other the Bergander is the best and lightest.

Anates Fera.

Wild Ducks feed chiefly upon a green narrow-leaved grass (called therefore Ducks grass by Crescentius) which lieth upon the waters in moors, ponds, and plashes all winter long: but they eat likewise the leaves, seeds, and roots of other waterplants, and also worms, spawns of fishes and frogs, young fedge, fat mud, waterspiders, and all venomous and foul things; they are no less lecherous then.
Feeding upon the Land.

then Cock-Sparrows, who as by often treading, they kill themselves and live not till they be two years old, so wild Drakes by often treading kill their Hens.

*Anates muscaria.*

But there is a kind of wilde Duck, called *Anas muscaria* because it eats nothing but flies: which is of as wholesome and good nourishment, as the other is bad and heavy of digestion.

*Branca.*

*Barnicles* both breed unnaturally by corruption, and taste very unsavoury. Poor men eat them, rich men hate them, and wise men reject them when they have other meat.

*Curnedula.*

*Teales* and *Widgins* feed alike upon worms, herbs, roots and seeds; commonly they are very fat and sweet of taste; much to be esteemed above wild-Ducks or Geese, yet suspected of ill juice by many Authors.

*Totani.*

*Pool-Snipes* live wholly upon fish, and therefore have a strong and uncouth relish.

*Merganseres.*

*Shell-drakes*, or the Ducks of Italy, are of most pleasant taste, feeding purely themselves, and as strongly sometimes they wax so fat, that their feathers being pul’d off, their body hath weighed twelve pound weight.

*Urimatrices.*

*Divers* feed most upon reeds and reed roots, and caddis-worms breeding in them.

*Scarboides.*

Such likewise is the *Dobchicks* food; but it is of a strong smell, and fatter and tenderer then the most part of fowls that be clove-footed.
Of the Flesh of Wild-Fowl,

Fulica.

Coots feed upon reeds, mud, grass, little snails, and small fishes, they are of a strong and muddy savour, best in Autumnne, but never wholesome.

Nigrita.

Moor-cocks and Moor-hens, as also Pocards, be of the like nature with Coots, fave that a fat Pocard is count-
ed a dainty, though not a wholesome meat.

Pici marini.

Epist ad Gesu. Sea-pies as Dr. Cajus writeth, resemble other Pies in colour, but they have whole feet like water fowl; they feed upon spawn, frogs, and frie of fish, and are but of a bad taste.

Mergi.

Cormorants, be they gray or black, feed most of fish and frogs, but especially of Eels; andzellish badly.

Arguata.

Curlnes feed wholesomely upon cockles, crenisses, muscles, and perwinkles; which maketh them to have no ill taste, and to be counted restorative amongst the French, if they be fat.

Gulonesalbi & Cinerei.

White Gulls, Gray-Gulls, and Black-Gulls (commonly termed by the name of Plungers and Water-Crows) are rejected of every man as a fishy meat; nevertheless being fed at home with new curds and good corn till they be fat, you shall seldom taste of a lighter or better meat.

Pufina Britannica.

Puffins being Birds and no Birds, that is to say Birds in shew and fish in substance, or (as one may justly call them) feathered fishes, are of ill taste and worse digestion, how dainty so ever they seem to strange appetites, and are permitted by Popes to be eaten in Lent.
Feeding upon the water.

Erythropodes.

Redlings or Water-Redshanks feed as Water-railes do, and be of the like nourishment.

Ralla aquatica.

Water-rails are preferred in Italy before Thrushes or Quails, they feed upon water-snails and water-flies, and the worms breeding in the roots of reeds: They be very sweet and pleasant of taste, giving also a fine and wholesome nourishment.

Lari.

Sea-mews and Sea-cobs feed upon garbage and fish, thought therefore an unclean and bad meat; but being fatted (as Gulls use to be) they alter their ill nature, and become good.

Platea.

Shovelars feed most commonly upon the Sea coast upon cockles and Shell-fish, being taken home and dieted with new garbage and good meat, they are nothing inferior to fatted Gulls.
CHAP. XIII.

Of the Inwards and Outwards both of Beasts and Birds.

Having hitherto spoken of the Flesh of Beasts and Fowls, it remaineth now to speak of those parts which are not properly flesh, but either of another, or a mingled nature: Namely, their Fat, Marrow, Brains, Lungs, Livers, Tripes, Stomachs, &c. together with their Eyes, Ears, Noses, Feet, Pinions, Tails, Rumps, Udders, Stones, and Skins: whereof I will write in order.

**Fat.**

Fat of Beasts, as it was forbidden the Israelites by God himself, for some cause unto himself best known; so there be many reasons to perswade us not to eat of the same: For it takes away appetite, gluts the stomack, hardly digesteth, turneth wholly to excrements, and decayeth the retentive powers, especially if it be the fat of greater Beasts, or the greater sort of Birds: For the fat of Raber-suckers, and little Birds, and small Chickens, is not discommendable, because it is soon and lightly overcome of an indifferent stomack. Of fat Beasts and Birds notwithstanding, the lean is sweetest (so they be not exceeding fat through cramming, but upon their own feeding) by reason that it is baited and supplied with the oilyness thereof, and made both tender and of good relish. Wherefore let some commend lard and fat bruises never so much, and flap it up as greedily as they lift, yet they will reward us in the end with many...
many diseases, unless their stomachs be exceeding strong and good.

Marrow.

Marrow is the finest part or (as it were) the sweat of fat, secretly conveyed into bones: Sweet, unctuous, and pleasant of taste, nourishing them whole bodies dry, and stomachs able to digest it. It is sod usually with Capons, Cockrels, and Hens in a nourishing white broth, and also dainty pies be made thereof: but I have known many men to have surfeited of them, and therefore I dare not generally allow of Marrow. Of all Marrows, I find the Marrow of a Deer easiest to digest, next of a young Mutton, and Beef Marrow to be the heaviest. The Marrow of a Goat is very offensive, and the Marrow of Lambs or Calves are not good, because they are crude, bloody, and imperfect for want of age.

Brains.

The Egyptians thought it a capital offence to eat the Head of any thing, for the Brains-false, wherein they thought the soul of every living thing to be chiefly placed. And Plutarch faith, that many things were thought delicate in his time, which no man before desired or dares to taste; as the Brains of Birds and Beasts. How abject a thing Brains were in old time, it appeareth in Ulysses scoffing of Agamemnon, comparing him with a Calves Brain, as with a most abject and vile thing, which all men cast away. And verily Brains for the most part are exceeding phlegmatick, of gross juice, hard passage, slow concoction, great heaviness, and so offensive to the stomach, that being eaten last, or with any fat meat, they trouble the same exceedingly, and procure vomit: wherefore we doe well to eat the brains of Calves, Lambs, Kids, and Pigs, at the beginning of Dinner or Supper; for were they eaten last (through their unctuous and insuperfluous,
Of the Inwards and Outwards

perfluous moisture) we should bring up all. Likewise I commend the toasting of Piggs brains at the fire (being the moistest of all other) the thorough roasting of Hares brains and Rabbets brains; and the mingling of sage, salt, pepper, and Vinegar with Calves brains.

Concerning the brains of Birds, none are absolutely commendable, but of such fowl as be of a temperate constitution, as Cocks, Chickens, Capons, Pullets, Partridg and Phesant. Also the brains of rosted Woodcocks, and Snites, and Blackbirds, and all small birds are counted wholesome; but the brains of great birds, and water-fowl, and Pigeons, and all sorts of Wild-doves, are counted by the old and learned Arabsians very dangerous: Only Quails brains are commended by Galen, against the falling-sicknes, and Cranes brains against the Hemorrhoids.

Tongues.

The Tongues of Beasts seem to be wholly of a fleshy substance: Which if we deny not because it is full of muscles, yet verily the flesh thereof is more spongy and oily than of any flesh besides. Æsop and Thales called Tongues the best and the worst part of the body; but as an Ass's bones make the sweetest Regal-pipes of all others, though the living Ass be least musical, so let the living Tongues of any Beasts be never so bad, yet they are without comparison the sweetest meat of all others, when they are dead and dry: For the Tongues of Beasts are soft, temperate, light, moist and spongy, never faulty of themselves, but marred oftentimes by miscookeery. As for Birds Tongues, they are generally exceeding dry, hard, and gristy (Parots tongues excepted) neither could I ever find any cause (but because a curious and sumptuous fool would have it so) why Heliogabulus should have pies made of Nightingales Tongues.
both of Birds and Beasts.

Chine-Marrow.

Pith-Marrow, running all along from the hinder brain (whereof no doubt it is a portion) to the end of the back-bone or chine of beasts, is no doubt much harder and drier than the brain itself, especially towards the further end of the back; which driness makes it less loathsome to the stomack than brains are; yea furthermore it strengtheneth that body which is able to concoct it. Many are of opinion that Cawdles made strong with the pith of a Steer, and yolks of new-laid eggs, do by a secret property restore nature, and recover the weakness of loyns caused by venery. Montagnana maketh a singular confection of divers marrows to that purpose, which I will not set down in English, lest wantons be too bold to follow their follies.

Hearts.

Hearts of all living creatures, whilst life endureth, are most active and effectual to many purposes; but after death there is no part of less use, nor less nourishment. Yea they are harder of digestion than any entrail, concocted with no small difficulty, though chosen from the youngest and tenderest sort of fowls or beasts: Yet if any do overcome them, they give no weak nor bad nourishment.

Lungs.

Lungs of beasts are softer than the heart, liver, kidneys and spleens; easier therefore of concoction, though of a more phlegmatick and froathy substancer. Tackinus commendeth them greatly to young men sick of hot agues, because they both temper their hot and dry disposition, as also for that they be light, and soon concocted. But he faith, that therefore they are ill for strong and labouring men, whom so light a meat cannot sufficiently nourish, but is more likely to putrifie in their stomackes.
Inwards and Outwards

macks. The Lungs of Foxes are no wholesome meat, but rather medicine to sore lungs.

Livers.

Livers of all beasts give but gross nourishment, and are hardly concocted, and of slow passage; unless it be of sucklings, or of young swine fed with pure meat. The Livers of tame fowl, as Hens, Capons, chickens, ducklings and geese, fatted with wholesome and white meat, please the taste, clear the eye-sight, agree with the stomack, and encrease blood. Cranes Livers sod in the broth of cicers asswage the pain of the back and kidneys, but they are of a small and bad nourishment. The Livers of Larks and Snipes are very sweet and restorative, as also of a Woodcock, which hath of all other birds (for proportion of his body) the greatest Liver.

Tripes.

Stomacks, Pauanches, and Guts of Beasts, are far harder in substance than their flesh, requiring much time ere they can be concocted, deserving scarce the name of meat, because they give so little nourishment, and so much excrement. Yea all tripes and chitterlings made of elder beasts (be they oxen, swine, or deer) though accidentally through forcing they procure appetite, yet naturally they are foul and unwholesome meat, engendering scabs, itchies, and leprousies, and other filthy diseases like themselves. Yet the taste of tripes did seem so delicate to the Romans, that they often killed oxen for the tripes sake, not caring what became of the flesh; till such time as their licentious appetite was bridled by banishment if any should attempt the like again. But the maws or gyzards of Hens, Capons, Chickens, and Geese especially, are both tender and pulpy, and are supposed extraordinarily to corroborate the stomack. So likewise the guts of Larks, Woodcocks, and Snipes, give no bad nourishment,
both of Beasts and Birds.

nourishment, being presently roasted afternoo as the birds be taken.

Mills.

Spleens of beasts give an unpleasant taste and a worse nourishment: and no marvel, for if livers, being the fountains of blood, be of hard and wholesome juice, how can spleens (the sinks and spounges of the liver) prove wholesome meat? Onely such a hoggs spleen is commended, which hath fed long upon Tamarisk, whereby all gross, sour, and melancholick humours have been consumed in it. Paracelsus is the first that ever commended an Oxes spleen, as available to hasten the courses of women.

Kidneys of beasts (for birds have none, the Bat excepted, which also hath breasts and giveth milk) be of a middle temper betwixt flesh and kernels, of hard concoction and ill juice, especially in the greater sorts of beasts; alwaies keeping a smack of that which pasteth through them, and being too strong for most stomacks, the kidneys of sucking Lambs, Calves, Piggs, and Kids, are the tenderest and the best, but when they have left sucking they are all too rank.

Kernels and Sweet-breads

Kernels of Beasts, especially such as lye about the throat and breast of sucking Calves, Kids and Lambs, are a very good meat being well digested, drawing neer to the nourishment of flesh; but if they be not well digested, they breed raw and flegmatick humours. Our Countrymen do well first to roast and then to boil the sweet-bread of beasts; for thereby all superfluous moisture is consumed. Kernels of fowls lye chiefly about the rump on either side thereof, and are (as many take it) very restorative.
Of the Inwards and Outwards

The Matrix.

The matrix of beasts, yea of a barren Doe so highly esteemed, is but a finewy and hard substance, flow of digestion and little nourishment.

Eyes.

Eyes of young beasts and young birds are not unwholesome, being separated from their skins, fat, balls, and humours; for then nothing remaineth but a sweet tender and musculous flesh, which is very easie of digestion.

Ears, Snouts and Lips.

The Ears, Snouts and Lips of beasts being bloudless and of a finewy nature, are more watrish, viscous, and flagmatick, then that they may be commended for any good or indifferent nourishment.

Pinions and Feet.

The Pinions of birds, and the feet of beasts are of like disposition; yet the pinions of geese, hens, capons, and chickens are of good nourishment: and so are the feet of young hogs, pigs, Lambs and Calves; yea also a tender Cow-heel is counted restorative; and Heliogabalus the Emperour amongst his most dainty and lustful dishes made Pies of Cocks-combs, Cock-stones, Nightingales tongues, and Camels heels, as Lampridius writeth. Galen also for men sick of agues boil'd Piggs-pettitoes in barley water, whereby each was bettered by the other: the Ptisan making them the more tender, & they making the Ptisan more nourishing and agreeable to the stomack. That sodden Geese feet were restorative, Melfalinus Cotta by trial found out, if Pliny may be credited. The Tails or Rumps of Beasts are counted by certain unskilful Phyisitians, yea of Dr. Isaac himself, to be hard of digestion. First, because they are so far distant from the fountain of heat. Secondly because they are most
Of the Inwards and Outwards

The Matrix.

The matrix of beasts, yea of a barren Doe so highly esteemed, is but a finewy and hard substance, flow of digestion and little nourishment.

Eyes.

Eyes of young beasts and young birds are not wholesome, being sepafated from their skins, fat, balls, and humours; for then nothing remaineth but a sweeter tender and mucous flesh, which is very easie of digestion.

Ears, Snouts and Lips.

The Ears, Snouts and Lips of beasts being bloudles and of a finewy nature, are more warthif, vivious, and flagmatick, then that they may be commended for any good or indifferent nourishment.

Pinions and Feet.

The Pinions of birds, and the feet of beasts are of like disposition; yet the pinions of geese, hens, capons, and chickens are of good nourishment: and so are the feet of young hogs, pigs, Lambs and Calves; yea also a tender Cow-heel is counted restorative, and Heliooabalus the Empereur amongst his most dainty and lauftul dishes made Pies of Cocks-combs, Cock-frones, Nightingales tongues, and Camels heels, as Lampridium writeth. Galen also for men sick of agues boyl'd Pigges-petitioes in bawly water, whereby each was bettered by the other: the Pufan making them the tenderer, & they making the Pufan more nourishing and agreeable to the stomack. That sodden Geese feet were restorative, Mufalinus Cato by trial found out, if Pliny may be credited. The Tails or Rumps of Beasts are counted by certain unskilful Physicians, yea of Dr. Hafe himself, to be hard of digestion. First, because they are so far distant from the fountain of heart. Secondly because they are most

both of Birds and Beasts.

most of a finewy constitution; to which if a third had been added, that they are but covers of a close-foot, perhaps is arguments would have been of some indifferent weight: For indeed the farther any part is from the heart, it is fed and nourished with the more fine and temperate blood; also the extremities or ends of finews are of strong wholesome and good nourishment; but as for the Tails and Rumps of Beasts, it is indifferently mingled of flesh, finews and fat, so that the very Anatomy of them shews them to be a meat agreeable to all stomacks, and verily whatsoever hath eaten of a pye made onely of Mutton Rumps, cannot but confess it a light wholesome and good nourishment. The Rumps of Birds are correspondent, having kernels instead of flesh; but when they are too fat, they overclog and clos the stomack.

Udders.

The Udders of milk beasts (as Kine, Ewes, Does, and She-goats) are a laudable taste, and better then Tripes, because they are of a more fleshly nature. Lean Udders must be fed tender in fat broth, fat Udders may be fed alone, each of them need first a little coron with fat, being naturally of a flagmatick and moist substance.

Stones.

The Stones of a Bone work marvails (faith Pismellus) in decayed bodies, stirring up lust through abundance of seed, gathered by superfluous and rank nourishment. Indeed when Bucks and Stags are ready for the rut, their stones and piauls are taken for the like purpose: as for the stones of young Cocks, Pheasants, Drakes, Partridges, and Sparrows, it were a world to write how highly they are esteemed. Averheis thinks that the stones of a young Cock, being kept long in good feed-
ing and separated from his Hens, do every day add so much flesh unto our bodies, as the stones themselves are in weight. Avicen as much esteemeth Cock-sparrowes stones, or rather more. But the Paduan Doctors (but especially Doctor Calves-head) giveth that faculty to the stones of Pheasants and Partridges above all others.

Skin.

The skins of Beasts, yea of a roasted Pig is so far from nourishing, that it can hardly be well digested of a strong stomach. Some Birds are foded or roasted without their skins, because they are black and bitter (as Rooks, Dawes, Cootes, and Moor-hens) and howsoever others are spared, yet the skin of no Bird turneth to nourishment, but rather to ill humours or filthy excrements. Nay the very skin of an egg, of a nut, an almond, a prune, a raisen, or a corrin, and generally of all fruit, is so far from nourishing, that it cometh out of the strongest mans body (either whole or broken) as it went in.
Of MILK.

CHAP. XIII.

Of Milk.

Forasmuch as children's stomachs, and old men's bodies, and consumed men's natures be so weak, that not only all flesh and fish, but also the fruits of the earth are burdensome to their tender and weak bowels: God requiring the growing of the one, the preservation of the other, and the restoring of the third, hath therefore appointed Milk; which the youngest child, the weariest old man, and such as sickness hath consumed may easily digest. If we would define or describe what Milk is, it seemeth to be nothing but white blood, or rather the abundant part of blood, whitened in the breasts of such creatures as are ordained by nature to give suck; appointed properly for children and suckling little ones, but accidentally for all men, sick either of consuming diseases or old age. That's women's Milk is fittest for young children, it may easily be proved by the course of nature, which converteth the superfluity of blood in a woman bearing her child within her to the breasts, for no other purpose, than that she should nourish her own babe. For truly nothing is so perfect, so perfect, naked, deformed, and filthy as a man, when he is newly born into the world through a strait all-outstretched passage, defiled with blood, replenished with corruption, more like to a slim than a living creature, whom no body would vouchsafe to take up and look on, much less to wash, kiss, and embrace it; had not nature inspired an inward love in the mother towards her own, and in such as be the mothers friends.
Of MILK.

Hence it cometh that mothers yet hot & sweating with travail, trembling still for their many and extreme throws, forget not their new-born Babes, but smile upon them in their greatest weakness, heaping labour upon labour, changing the nights trouble with the dayes unquietness; suffering it to taste no other milk, then that wherewith in their bellies it was maintained. This doth a kind and natural mother (if she be of a sound and indifferent strong constitution) for her child; and thus did Eve, Sara, Rebecca, and Rachel; yea all women which truely loved their children, and were both able and willing to feed their own. There be many reasons why mothers should be afraid to commit their children to strange women. First because no Milk can be so natural unto them as their own. Secondly because it is to be feared, left their children may draw ill qualities from their Nurses both of body and mind, as it fell out in Jupiter, whom whilst his Mother committed to Aega (Oles daughter and Pans wife) to be nursed by her, the Country woman living only upon goats milk, could not but be of a strong lascivious nature, which left such an impression in the child, that growing once to the age of a stripling, he was in love with every fair wench, lay with his own Sister, forced his own Neices, left no fair woman unassaulted, if either bygold, or entreaty, or craft, and transforming himself he could obtain her love. Nay when he was full of womens company, he loved boys and abused himself unnaturally in companying with beasts. The like also is recorded of Aegysthus, who being fed in a Shepheards Cottage only with goats Milk, waxed thereupon so goatish and lecherous, that he defiled not only Agamemnon's bed, but also neighed (in a manner) at every mans wife.

Nevertheless if the Mothers weakness be such that
Of MILK.

Hence it cometh that mothers yet hot & sweating with travail, trembling still for their many and extrem misfortunes, forget not their new-born Babes, but finnely upon them in their greatest weakness, heaping labour upon labour, changing the nights trouble with the dayes quietness, suffering it to taste no other milk, then that wherewith in their bellies it was maintained. This doth a kind and natural mother (if the be of a found and indifferent strong constitution) for her child; and thus did Eve, Sara, Rebecca, and Rachel; yea all women which truely loved their children, and were both able and willing to feed their own. There be many reasons why mothers should be afraid to commit their children to strange women. First because no Milk can be so natural unto them as their own. Secondly because it is to be feared, lest their children may draw ill qualities from their Nurseries both of body and mind, as it fell out in Nepi, whom whilst his Mother committed to Aga (Ole's daughter and Pans wife) to be nursed by her, the Country woman living only upon goats milk, could not but be of a strong lascivious nature, which left such an impression in the child, that growing once to the age of a stripling, he was in love with every fair wench, lay with his own Sister, forced his own Neices, left no fair woman unassaulted, if either by gold, or entreaty, or craft, and transforming himself he could obtain her love. Nay when he was full of womens company, he loved boys and abused himself unnaturally in company with beasts. The like tale is recorded of Aegisthus, who being fed in a Shepheard's Cottage only with goats Milk, waxed thereupon to goatish and lecherous, that he defiled not only Agamemmon's bed, but also neath (in a manner as every man's wife.

Nevertheless if the Mothers weakness be such that

Of MILK.

the cannot, or her frowardness such, that she will not nurse her own Child; then another must be taken suitable to the Childs constitution: for a fine and dainty Child requireth a Nurse like to it self; and the Child of strong and clownish Parents, must have a Nurse of a strong and clownish Diet. For as Lambs sucking the goats bear course wool, and Kids sucking Eues bear soft hair, so fine Children degenerate by gross womens milk, losing or losing that excellency of nature, wit, and complexion, which from their Parents they first obtained. Neither is womens Milk befit only for young and tender infants, but also for men and women of riper years, fallen by age or by sickness into compositions.

Beast befit befit, for otherwise Aes Miles is befit, for some Cows, Milk and for others Beasts milk. Goats milk, because the one cleanses, the other loofens, and the third strengtheneth more then the rest. Goats milk is also better for weak stomacks, because they feed on boughs more than grass. Sheep milk is sweeter, thicker and more nourishing, yet less agreeable to the stomack, because it is fatter. Goats milk is most medicinable, because with us it lootheneth the body, though in Arcadia it stayeth the belly, and cureth consumptions better then any other milk. Finally the milk of any beast chewing the cud (as Goats, Sheep, and Kine) is very ill for rhumes, murs, coughs, fevers, headace, swellings and inflations of any inward part, for fore eyes also, and making of finewes. Aviso of that, that their Milk is hurtfull to young men, because they are cholericke, to fore eyes, headaces, and rhumes, because it is full of vapors: to convulsions and cramps, by reason of repletion: to resolution or pulses, by over moistening, to the stone and obstructions, because the cheefe part of it is very grost.

Of Beasts not chewing the Cud, Camels milk is the

sweetest
Of MILK.

sweetest and thinnest of all other; Mares milk the next, and Asses milk of a middle temper: not so thin, but that it nourisheth much; nor so thick, as that easily it will curdle. All milk is thinnest in the Spring, and thickest in Sommer, because then the wheyish part is resolved by sweat; and all meats then obtain a dryer faculty.

Signes of the best Milk.

There be four wayes in women and beasts to know the most nourishing and substantial milk: namely by the colour, smell, consistence, and taste. For the best milk is of a pearls colour, neither blue, transparent, nor gray, but white clear and confused; the consistence of it is neither thin nor thick, hanging like a row of pearls upon ones nail (if it be milked on it) not over hastily running of. In taste it is not foure, bitter, salt, sweet, sharp, nor strong, but sweet yet not in excess, and pleasant after an extraordinary kind of pleasantness: yet Galen affirmeth, that if milk could be tasted when it is first concocted in the veins and breasts, it would seem sweeter then hony it self.

The smell likewise of it is pure and fragrant, though proper to it self, and void of loathsomeness.

Causes of good Milk.

Also it is much material to the goodness of milk, to have speciall regard to the Diet of those creatures whose milk we use, or chuse for our children. Galen reporteth that a friends child of his, having lost his good Nurse by an untimely death, was put out to another: who in time of death being forced to feed chiefly upon fruit, and roots, and Acorne bread, infected her child (as she her self was infected) with much gervious and filthy scabs. And I pray you what else is the cause, that many children nursed in the Country are so subject to frets, sharpness of urine and the stone, but that their Nurses
Of MILK.

sweeter and thineft of all other, Mares milk the next, and Aifes milk of a middle temper: not fo thin, but that it nourishteth much; nor fo thick, as that eafily it will curlise. All milk is thinnest in the Spring, and thickest in Sommer, because then the whey part is resolved by sweat; and all meats then obtain a dryer faculty.

Signes of the beft Milk.

There be four wayes in women and beastes to know the most nourishing and substantial milk: namely by the colour, fmal, confluence, and taste. For the beft milk is of a pearclcolour, neither blue, transparent, nor gray; but white clear and confused: the confluence of it is neither thin nor thick, hanging like a row of pearls upon ones nail (if it be milked on it), not overhaftily running off. In taste it is not foure, bitter, fat, sweet, harp, nor strong, but sweet yet not in excess, and pleafant after an extraordinary kind of pleafantnefs: yet Galen affirmed, that if milk could be tafted when it is first concocted in the veins and breasts, it would seem sweeter than honey it self.

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Caufes of good Milk.

Also it is much material to the goodnes of milk, to have speciall regard to the Diet of thofe creatures whose milk we use; or chafe for our children. Galen reportethe that a friends child of his, having loft his good Nurfe by an untimely death, was put out to another: who in time of death being forced to feed chiefly upon fruit, and roots, and Acorne bread, infected her child (as the her felf was infected) with much grevous and filthy feafts. And I pray you what elle is the caufe, that many children nurfed in the Country are fo subject to frets, sharpenes of mone and the like, but that their Nurfes for

for the moft part eat rye bread strong of the leaven, and hard cheefe, and drink nothing but muddy and new Ale? It is alfo recorded, that a young man fick of a Conflumption, used the milk of a goat to his great good, fo long as it fed in his owne field; but afterward feeding in another field where store of Scammony grew, and some wild sponde, he fell into a deadly fcowring and fett no nourishment.

Furthermore care is to be taken of their health, that give us milk; for as an unclean and pocky nurfe (which woful experience dayly proveth) infcteth most found and lively children; fo likeweife a clean found and healthful nurfe recovereth a fickly and impotent child. Nay (which is more) no man can Juftly doubt, that a child mind is anfwerable to his nurfes milk and manners; for what made Jupiter and Aegyptus fo lecherous, but that they were chiefly fed with goats milk? What made Romulus and Polphemus fo cruel, but that they were nurfed by She-wolves? What made Pelias (Tybus and Neptune's fon) fo brutifh, but that he was nurfed by an unhappy mere? Is it any marvel alfo, that Gilet the Abbot, (as the Saint-regifter writeth) continued fo long the love of a solitary life in woods and deferts, when three years together he fucked a Doe? What made Dr. Cajus in his lifft ficknes to peweith and fo full of frets at Cambridge, when he fucked one woman (whom I spare to name) froward of conditions and of bad diet; and contrariwise to quiet and well, when he fucked another of contrary disposition: verily the diversity of their milks and conditions, which being contrary one to the other, wrought alfo in him that fucked them contrary effects.

Now having thewed what milk is beft, and how to be choft, let us confider how it is to be taken and ufed.
Of MILK.

of us. First therefore if any naturally loath it (as Petrus Aponensis did from the day of his birth) it cannot possibly give him any good nourishment, but perhaps very much hurt in offending nature. If contrariwise any with Philinus love nothing else, or with the poor Bizopnians can get no other meat, or with the Tartarians and Arabians feed most often and willingly on milk: let them all remember these three lessons.

How Milk is to be eaten and used, in time of health.

First that they drink or eat the milk of no horned beast unsuddled, for so will it not easily curdle nor engender wind: but Womans milk, Asses milk, and Mares milk, need no other fire to prepare it, for it will never curdle into any hard substance. Secondly to be sure that milk shall not curdle, season it with salt, sugar, or honey, and neither drink any wine or soure thing upon it, nor mingle it with other meats, but eat it upon an empty stomach, and fast an hour after it. Thirdly exercise not presently upon it, neither sleep upon any milk taken from beasts chewing the cud, and when you have eaten it wash your teeth clean, for there is no greater enemy unto them then milk itself, which therefore nature hath chiefly ordained for them, who never had or have loft their teeth. And truly (as Marcilus Ficinus noteth) Milk is not to be used of young men, who have sound teeth given them for stronger meat, but of such as either have none at all, or very few and weak ones; or though they have strong teeth, want ability and strength to set them a grinding as it falleth out in them that are fallen into Fever Hecticks. Wherefore when Poppaea wife to Domitianus Nero carried 500 she Asses (fod with gold) continually about with her, to bathe her body in their milk once a week, and to drink of it every day, to make her skin clear and smooth without wrinkles: the
Of MILK.

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she left it rather a monument of her pride, then a memorial of her widows; for nature taught her a better meat, though Art could not appoint her a finer Bath. If she had taken it (as the Aradians do Cow milk) in the new spring time only, for a month or six weeks together once in the morning, to cleanse and purge the body of bad humours, it had been good and warrantable by physick: but to use it continually in health could not but corrupt her, then Goats milk did my Lady Penraddock, of whose cruel and terrible end, caused by the left worms of all other, perpetually engendred between the skin and the flesh, through superfluity of nourishment arising from the long continuance of Goats milk, I will not here rehearse, it being fresh enough in their memories that best knew her & most loved her. The like may I say of Cow milk so generally used of us, that being now and then taken of found men (not subject nor distempered with hot diseases) it nouriseth plentifully, encreaseth the brain, fames the body, restoreth flesh, affageth the sharpnes of urine, giveth the face a lively and good colour, encreaseth lust, keepest the body fat, ceaseth extremity coughing, and openeth the breast; as for children and old men they may use it daily without offence, yet rather for their good and great benefit.

What Milk is best in sickness and consumptions.

Concerning them that be sick. There are few diseases to which milk is not offensifre being inwardly taken, except the Consumptions of the solid parts called Marasmus, the Consumption of flesh, called Strephosis, and the Consumption of the lungs and breathing parts called Phthisis. For recovery of the first, Cammels milk is preferred before all others, because it is most moist and thin. The second is best recovered by sucking milk from a womans breast, as most familiar to our livers and blood
Of MILK.

blood, needing no preparation (for it is only blood dis-coloured) but only application unto the flesh.

The chusing of a good Nurse.

The Nurse must be young, clear of skin, of a kindly smell, pure complexion, good temperature, wholesome and moderate diet, much sleep, little anger, neither too idlenor too toiling, no wine bibber, no eater of hot spices, no ordinary wanton, and void of all diseases; such a nurse is sooner wished for than found; yet such a one is to be chosen either for sound children or sick Persons, lest drawing corruption in so fine a meat as milk is, our consumptions be encreased so much the more, by how much poison given with drink is more dangerous.

Asses milk.

The third sort of Consumptions, wherein the flesh accidentally decayeth through exulceration of the lungs and breathing parts, is especially to be cured by Asses milk; for which Cammels milk is unsuit, because it is too thin and moist; as also womans milk, because it wholly nourisheth and nothing cleanseth; whereas Asses milk is both meat and medicin, cleansing and nourishing alike, not so thin as to hinder expectoration, not so thick as to cause condensation of the matter putrified, but being of a middle temper and consistence, and consequently most proper for that disease. Neither are all Asses of alike goodness; for a young Asses milk is of the thinnest; an old Asses milk is too thick and dry, but one of a middle age is best for that purpose. Having gotten such a one, every morning (four or five hours before you use her milk) shut her from her foal, and carry her well and clean, lest her skin growing scurvy and foul ill vapours be augmented inwardly for want of expiration; then feed her with grinded malt, straw-dried, ming-
blood, needing no preparation (for it is only blood discoloured) but only application unto the flesh.

The amusing of a good Nurse.

The Nurse must be young, clear of skin, of a kindly smell, pure complexion, good temperature, wholesome and moderate diet, much sleep, little anger, neither too idle nor too toiling, no wine bibber, no eater of hot spices, no ordinary wanton, and void of all diseases; such a nurse is sooner wished for than found; yet such a one is to be chosen either for sound children or sick persons, lest drawing corruption in to fine a meat as milk is, our consumptions be increased to much the more, by how much poison given with drink is more dangerous.

Calf's milk.

The third sort of Consumptions, wherein the flesh accidentally decayeth through exacerbatation of the lungs and breathing parts, is especially to be cured by Calf's milk; for which Cammels milk is unfit, because it is too thin and moist; as also woman's milk, because it wholly nourisheth and nothing cleaneth; whereas Calf's milk is both meat and medicine, cleansing and nourishing alike, not so thin as to hinder expectoration, not so thick as to cause condenation of the matter purriified, but being of a middle temper and consistence, and consequently most proper for that diseased. Neither are all Calf's of alike goodness; for a young Calf's milk is of the thinnest, an old Calf's milk is too thick and dry, but one of a middle age is best for that purpose. Having gotten such a one, every morning (four or five hours before you use her milk) shut her from her foal, and curry her well and clean, let her skin growing furry and foul all vapours be augmented inwardly for want of expiration, then feed her with grinded malt, straw-dried, mingled

led with a little sweet fennel seed, aniseed, or caraway seed, which she will eat with great pleasure, and digest into a sweet and wholesome blood: an hour after this, milk her, but the patient is as conveniently you can, that he may drink her milk ere the air hath altered it, for if it be once cold it is never wholesome; this is to be done twice a day, morning and evening upon an empty stomach, neither eating nor drinking ought after it for two hours; you may sweeten it also with sugar-candy, sugar of roses, or fine maiden honey, and it will be the more effectual. Affoyn as the Ais is milked, turn her and her foal into fine leaze, wherein are Cowslips, Trifoil, Cinquefoil, Elecampan, Burnet Filipendula, Meliant, Horsetail, Plantain, Lambs-tongue, Scabious, and Lung-wort growths. In winter feed her with the sweeter hay growing in the finest and best maddows. If Calf's milk cannot be conveniently obtained for the Lung-consumption, nor women's milk for the Liver-consumption before specified, use the milk of a mealy young reddish and round Cow, feeding in the like leaze or upon the sweeter hay; but beware (as commonly fools do not) that you feed them not with new and much lees with four grains for it maketh their milk strong, windy, and unwholesome, especially for such as be weak and much consumed, likewise remember to rub and stroke down your Cow every morning, and her milk will be both sweeter and more nourishing. Thus much of Milk, what it is, how it is made, for whom and for what diseases it is convenient, how it is to be prepared and used, how many kinds thereof are wholesome for man's body, what milk is fittest for found men, and what for them that be sick: so there restesth no more but to wonder at Plinie's credulity, who as constantly (upon hear-say) avoucheth, mares feeding near the river

Aisces
Of Butter, Cream,

Plin l. 2. c. 67. *Astraeas in Pontus* to give all black Milk; as Cardan reporteth blew snows to be common near the Straits of Magellan.

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**CHAP. XV.**

Of Butter, Cream, Curds, Cheese, and Whey.

The milks of horned beasts (as Cows, Ewes and Goats) do consist of three substances; Cream, Curds and Whey.

*Of Cream.*

The first (being compared to the rest) is hot and unctuous; the second flegmatick and viscus; The third of a middle nature. Again there be two sorts of Cream, one natural called the flour of raw milk, gathered of the milk without fire, after it hath stood in a cold place: the other called the flour or cream of sodden milk, or clouted Cream; gathered from it after it hath been thickened upon a soft fire. Raw cream how sweet soever it seemeth to wanton fromacks, yet it weakeneth combustion, hindereth retention, and is more hard of digestion than any milk. Sodden and boil'd cream (such as we use in Tarts, Fools and Custards) is less offensive to the stomach, and of better nourishment; yet we do ill in eating it last, when the lightness and unctuousness of it sheweth that it ought to be eaten first.

*Butter.*

Butter (not undeservedly termed the Flemmings Triacle) is by labouring and churning made of both sorts of cream; so that as milk is nothing but blood twice
Of Butter, Cream,

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\textbf{Of Butter, Cream, Curds, Cheeses, and Whey.}

The milks of horned beasts (as Cows, Ewes and Goats) do consist of three substances; Cream, Curds and Whey.

\textbf{Of Cream.}

The first (being compared to the rest) is hot and unctuous, the second frigmate and viscid; the third, of a middle nature. Again there be two sorts of Cream: one natural called the flour of raw milk, gathered of the milk without fire, after it hath stood in a cold place; the other called the flour or cream of sodden milk, or clouted Cream; gathered from it after it hath been thickened upon a hot fire. Raw cream how sweet soever it seemeth to wanton stomachs, yet it weaketh conception, hindereth retention, and is more hard of digestion than any milk. Sodden and bold cream (such as we use in Tarts, Fools and Cuttards) is least offensive to the stomach, and of better nourishment; yet we do ill in eating it first, when the lightness and unctuousness of it sheweth that it ought to be eaten first.

\textit{Butter.}

Butter (not undervailly termed the Flemmish Triangle) is by labouring and churning made of both sorts of cream; so that as milk is nothing but blood twice concocted, so Butter is nothing but Cream twice laboured. \textit{Pliny} sheweth the true making of it, which I need not to repeat, because it nothing, or very little differeth from ours. Only I wonder with him, that \textit{Africa}, and other Barbarous Countries esteem it a Gentlemans dill, when here and in \textit{Holland}, and in all the Northern Regions, it is the chief food of the poorer sort. For go from the elevation of 52 to 84 of the North pole, you shall every where find such store of good butter, as no where the like, no not in \textit{Parma} nor \textit{Placentia}, nor \textit{Holland} it self, whence so much Butter and Cheese is dispersed through the whole world. In \textit{Iceland} they make such a quantity, that having neither earthen Vessels nor Cask enough to keep it in, they make Cheeses of Firr, thirty or forty foot long, and five foot square, filling them yearly with salt butter, which they bury in the ground till they have occasion to use it.

Butter is hot and moist, of gross nourishment, softening rather than corroborating the stomach, hasting meat into the belly before it be concocted, rhumastic, and easily converted into oily fumes, which greatly annoy both throat and head. It is ill for the stomach, and all fluxes either of blood-humors or fevers, and in truth it is rather to be used as Sawce and Phlegmick, than as meat to feed upon. It is best at breakfast, tolerable in the beginning of dinner; but at supper no way good, because it hindereth sleep, and lends up unpleasant vapours to annoy the brain, according to the old Proverb, \textit{Butter is Gold in the morning, Silver at noon, and Lead at night}. It is also best for children whilst they are growing, and for old men when they are declining; but very unwholesome betwixt those two ages, because through the heat of young stomacks,
Of Butter, Cream,
macks, it is forthwith converted into choler. Weak
stomachs are to eschew all fat, oily, and buttered meats,
especially when they swim in butter; for naturally but-
ter swimeth aloft, and consequently hindreth the sto-
machs closing, whereby concoction is forestowed, and
many ill accidents produced to the whole body. The
Dutchmen have a by-Verse amongst them to this
effect:

Eat Butter first, and eat it last,
And live till a hundred years be past.

And Paracelsus in his Book de Tartaro, thinketh the
Netherlands to be more free of the stone then other
Nations, because their chiefeest food is butter; wherein
the silly Alchymist was not a little mistaken; for no
people in the world are more subject to that disease, as
the number and excellency of stone-cutters in that
Country may plainly prove. And if butter be less of-
fensive, and more nourishing to them then better meat,
it is to be imputed either to a natural affection unto it,
infused (as it were) with their parents feed, or else to a
long custom, which is (as before I noted) another na-
ture. And verily their natural love unto that meat of
all others, appeareth in this: for that as English people,
when the Bride comes from Church, are wont to cast
wheat upon her head, and the Grecians to anoint the
doore-posts with fat lard; so when their Brides and
Bridegrooms return homeward from Church, one pre-
sents them (as presaging plenty and abundance of all
good things) with a pot of butter, which they esteem
the foundation (though a slippery foundation) of their
lives. The fattest butter is made of sheeps milk, the
strongest
Of Butter, Cream,
macks, it is forthwith converted into choler. Weak
from macks are to excite all fat, oily, and buttered meats,
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And live till a hundred years be past.

And Paracelsus in his Book de Tarraire, thinketh the
Netherlands to be more free of the stone then other
Nations, because their chiefest food is butter; wherein
the slyly Alchemyst was not a little mistaken, for no
people in the world are more subject to that disease,
as the number and excellency of stone-cutters in that
Country may plainly prove. And if butter be left off-
fensive, and more nourishing to them then better meat,
it is to be imputed, either to a natural affection unto it,
in the nature of its feed, or else to a

Curds, Cheese, and Whey.
strongest of goat's milk, but the best and most of Cow's
milk, which caused it of the Grecians to be called Bu-
tyros. It were tedious and impertinent to shew
how many and necessary uses it hath in Surgery and Physick,
considering that here we are only to describe what we have
done what nourishment it gives, not what it worketh
against diseases.

of Curds and Cheese.
As there hath mention been made of two sorts of
Cream, so now also I must write of two sorts of Curds;
the one fresh, without salt or butter, the other mingled
with the one or both: Now if the Butter be at Market
when the Curds or Cheese is prest at home, then are
they both utterly unwholesome, clamming the stomack;
flouring the veins and passages, speedily breeding the
stone, and many micklest, but if they be equally mingled
with the butterish part, then the Cheese made there-
of is wholesome, unless age or ill-housetory hath made
it bad: For new, sweet, and fresh Cheese, nourisheth
plentifully, middle-aged Cheese nourisheth strongly,
but old and dry Cheese hurreth dangerously: For it
inflames the liver, engendereth choler, melancholy, and the stone, lieth long in the stomach
undigested, procureth thirst, maketh a drinking breath,
and a feverish skin: Whereupon Galen and I sae have
very well noted. That as we may feed liberally of run-
Cheese, and more liberally of fresh Cheese, so are we not
to taste any further of old and hard Cheese, then to close
up the mouth of our stomacks after meat.

Concerning the differences of Cheese in sub-
stance: Good Cheese is neither too salt nor too hard,
too close, nor yet spongy, too clammy; nor yet crum-
bling, too salt nor yet unavory, too dry, nor yet weeping,
pleasantly, nor strongly smell, easily melting in the
mouth.
Of Butter, Cream,

mouth, and never burning as it is tosted at the fire. Likewise Cheese made of Ews milk is soonest digested, that of Cowes milk is more nourishing, but Cheese made of Goats milk is most nourishing of all, being eaten whilst it is new and soft, for it quickly waxeth dry, earthly, and crumbling. The Western Goths, to prevent the dryness of Cheese, make them so big, that two strong men with leavers can scarce move one of them; which also causeth the Parmisans to be so big, and also them of Placentia, which Bernardinus Scaccus in his Annals of Trent, preferreth before the Parmisans: But was not that a great Cheese think you, wherewith Zo-roaster lived in the Wilderness twenty years together, without any other meat? or rather was it not most cunningly made or preserved, when at twenty years end it did eat as soft as at the first day? Which though some do think impossible, yet the Parmisan of Italy will prove it true, by age waxing mellower and softer, and more pleasant of taste, digesting whatsoever went before it, yet it self not heavy of digestion. Our Essex Cheese being well handled, would in my judgement come next unto it, especially if Goats were as plentiful there as sheep, that there might be a proportion betwixt the three milks, without which it is folly to attempt the like. Now whereas the Placentians and Parmians add Asses milk, and Mares milk, and also Camels milk (when they can get it) to the making of their Cheese, it is not for the Curds sake (because they yield no hard Curd) but for the butterish part that is taken out of them: for indeed the butter made of them is most thin, liquid, moist and penetrating, whereby such a suppleing is procured, that their Cheeses do rather ripen then dry with long lying.

'The Irish men, like to Plinies Barbarians, have not yet
mouth, and never burning as it is rosted at the fire. Like wise Cheefe made of Ewes milk is foonest digested, that of Cowes milk is more nourishing, but Cheefe made of Goats milk is most nourishing of all, being eaten whilst it is new and falt, for it quickly waxeth dry, earthy, and crumbling. The Western Goths, to prevent the dryness of Cheefe, make them fo big, that two strong men with leavers can scarce move one of them; which also cautious the Parmifans to be fo big, and allo them of Placentia, which Bernardinus Scaccius in his Annals of Trent, preferveth before the Parmifans: But was not that a great Cheefe think you, wherewith Zevadfr lived in the Wildernefs twenty years together, without any other meat or rather was it not mott cunningly made or preferved, when at twenty years end it did eat as foft as at the firft day? Which though fome do think impoffible, yet the Parmifan of Italy will prove it true, by age waxing mellower and fofter, and more pleasant of taffe, digiſting whatfoever went before it, yet it fell not heavy of digiſtion. Our Eſfex Cheefe being well handled, would in my judgement come next unto it, efpelially if Goats were as plentiful there as sheep, that there might be a proportion between the three milks, without which it is fotty to attempt the like. Now whereas the Placentians and Parmians add Affes milk, and Mares milk, and allo Carnef milk (when they can get it) to the making of their Cheefe, it is not for the Curds fake (because they yield no hard Curd) but for the butterfhipt part that is taken out of them: for indeed the butter made of them is most thin, liquid, moist and penetrating, whereby fuch a suppleting is procured, that their Cheefes do rather ripen then dry with long lying.

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yet fo much wit as to make Cheefe of Milk; and our Welshmen want cunning to make it well. French Cheefe in Plinies time tafted like a medicine; but now the Angelots of Normandy are counted restorative, which many of our Gentlemens (and especially a Niece of mine own) have fo well counterfeited, that they excell their firft pattern. Spain hath forgotten the art of Cheefe making, and Portugal makes them but indifferently well, though sometimes the best in the world were made at Cusa, near to Cape Vincent, where they also made Cheefes of 1000 l. weight per piece.

As for our Country Cheefe’s Banbury and Chelfhire yields the moft, and are beat; to which the Holland Cheefes might be justly compared, if their makers could but soberly put in falt.

As for Butter milk and Whey, I leave them to my Trestle of drinks, because they are of a thinner substance, than that conveniently and properly they may be numbered and accounted amongst Mears. Now a word or two of Eggs, and then to our variable and no lefs profitable Difcours of Fishes.

CHAP.
CHAP. XVI.

Of EGGS and BLOUD.

As the Oonians live only of Eggs and Cattmeal, so the Egyptians for a great while durst not eat Eggs, because they are unperfect or liquid flesh; neither did they eat a long time any Milk, because it is but discoloured bloud: Certain Grecians abstained from them, because they resemble a little world; for the shell of them is like the earth, cold and dry; the white is like to water, cold and moist; the sorne or froth in the white, resembleth aire, which is warm and moist; the yolk agreeeth with the fire, which is hot and dry. But to omit such frivolous reasons, let us not doubt but an Egg is a lawfull and wholesome meat, tempered so excellently well by nature itself, that it must needs be accounted one of the best nourishments, being eaten white and all; for they which eat only the yolk (as many do in a conceit to nourish more plentifully) fall into many hot and dangerous diseases, unless they have a very cold liver, and watry bloud. Contrariwise the whites of Eggs are so cold, that spongy wood being thoroughly overlaid with them, will hardly, or not at all be burnt in a glowing fire. Both being taken together, do so qualifie one another, that generally they agree with all stomacks, or at the least offend none, if we chuse them that be best, and prepare them well after they be chosen. Now all Eggs being potential creatures, no doubt but they are of like substance and temper with that which in time they shall be made. Wherefore as the flesh of Pheasants, Part-ridges,
CHAP. XVI.

OF EGGS AND BLOOD.

As the Oonians live only of Eggs and Oatmeal, so the Egyptians for a great while durst not eat Eggs, because they are unperfect or liquid flesh; neither did they eat a long time any Milk, because it is but discoloured blood: Certain Grecians abainted from them, because they resemble a little world; for the shell of them is like the earth, cold and dry, the white is like to water, cold and moist; the sone or froth in the white, refemblent are, which is warm and moist; the yolk agreeeth with the fire, which is hot and dry. But to omit such frivolous reasons, let us not doubt but an Egg is a lawful and wholesome meat, tempered so excellently well by nature it self, that it must needs be accounted one of the best nourishments, being eaten white and all; for they which eat only the yolke (as many do in a conceit to nourish more plentifully) fall into many hot and dangerous diseases, unless they have a very cold liver, and warrith blood. Contrariwise the whites of Eggs are so cold, that fpongo wood being thoroughly overlaid with them, will hardly, or not at all be burnt in a glowing fire. Both being taken together, do so qualify one another, that generally they agree with all stomachs, or at the least offend none, if we chufe them that be best, and prepare them well after they be chosen. Now all Eggs being potential creatures, no doubt but they are of such substance and temper with that in which they shall be made. Therefore as the flesh of Pheasants, Partidge,

ridges, and Hens be of best juice, temper, quality, nourishment and digestion, so likewise their Eggs are wholesome of all others. Contrariwise, as the Greek Proverbs saith, Like Crow, like Egg. Neither can we imagine how any Egg should be wholesome, proceeding from an unhallowed or distempered creature. Wherefore we condemn (in the way of comparison) all Eggs of Turkeys, Peacocks, Geese, Ducks, and all water-fowl, preferring Hens Eggs before all other, because they are a most usual, familiar, and temperate meat.

What kind of Eggs be best.

In the choice of good Eggs observe these lessons,

First, That they be rather Pullers Eggs then laid by an old Hen.

Secondly, That they be not self-begotten, but gotten by the Cock upon the Hen.

Thirdly, That they be new, white, and long: For such Eggs nourish plentifully and quickly, clear the voice and breath, strengthen the stomack, recover men out of consumptions, and encrease nature so much, that in continuance of time they make us warrous. They nourish quickly, because they are nothing but liquid flesh; They nourish much, because their heat and moisture is proportionable unto ours: They are wholesome in the morning, because they are then newest. They are best in winter, because Hens are then fatter, strongest, and best relished; they are worst in summer, because Hens feed then upon flies, snails, caddocks, and many ill weeds, which rather foures than nourishes their bodies: They are best being eaten alone, because being mingled with other meat, they corrupt in the stomach, filling many mens faces full of pimples, morphas, and freckles. They are ill for young children (especially being often eaten) for that their hot bodies turn them into over-hot nourishment,
nourishment, whence itch, scabs, inflammations, and corruptions do arise. They are also as bad for old men, because they are hardly digested of a cold stomach; fittest they are for temperate young persons, and such as are consumed without any notable fever.

Concerning the nature of other Birds Eggs, besides Hens. Epenæus extolleth Peacocks Eggs before all other, and then the Eggs of Berganders, and lastly of Phefants, Partridges, and Turkies, whose judgement I would have throughly confuted, had not daily experience, and Antonius Galenus his arguments done it already. And verily who soever will taste other eggs then which daily we use, shall find none void of a strong favour and bad relish, saving the eggs of Phefants, Partridges, Berganders, Ostriches, Turkies, Ducks and Geese, though the three last named be bad enough. Yet if Ducks eggs be hatched under a Hen, they eat more sweetly, and Goose eggs also hatched under them, are thought by Simeon Sethi no unwholesome meat. Pigeons eggs are exceeding hot, and of ill taste, hardly hardning by long feasting. The eggs of Sparrows encrease lust, strengthen the heart, and nourish abundantly: As for the eggs of other birds, great and small, howsoever they are eaten (as Rhâs's faith) in the way of medicine, yet they give either none or no good nourishment. But Hens eggs are so temperate and nourishing, that Galen himself in certain continual fevers, gave them usually to his Patients to restore spirits: and not without reason, being of so fine a substance, and freed in a manner from all hurtfulness; for they moisten us in fever Hecticks, they nourish us in consumptions, they strengthen us in fluxes; they bridle sharp humors when they gripe us, restore spirits in weakness of heart, they speedily pass from a cold stomach, neither are they forbidden in a strait
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Now it resteth to discourse something of Tortelles eggs, which be not poisonable nor hurtful (as the eggs of Snakes, Lizards, and Chamaeleons) but very fit to nourish men in hot agues, when all birds eggs may be suspected of inflaming the blood; for they are of a more allegmatick nature, tempering hot humours, procuring sleep to the watchful, moisture to the dried person, and inspiring as it were a second life, to such as seem desparately consumed of hot fevers Sir Wil. Pelham (that worthy & valiant Knight) kept them in his garden at the Minories by the Tower of London, where I wondred much at the beast and more at her eggs: for contrary to the nature of hens eggs, the most spotted were the best, and the hardest of shell the best likewise; and they are worst when they are newest, best when they are three months old.

Last of all, as touching that question made by Plutarch, and disputed of him more wittily then wisely of either side, Whether the Hen or the Egg be first in nature, I omit it as a foolish and superfluous doubt, sith common sense and reason telleth us, that the perfecter creatures were first made, and the whole is more ancient then that which is gotten of the whole.

Of Blood.

Blood being the chariot-man or coacher of life, was expressly forbidden the Israelites, though it were but the blood of beasts, partly because they were naturally given to be revengeful and cruel hearted, partly also because no blood is much nourishing out of the body, albeit in the body it is the onely matter of true nourishment: Nevertheless the Laconians black broth, so highly commended of Dionysius, was made of kidds blood sodden with water, vinegar and salt; yea the Bisalta of Scythia
Of Eggs and Blood.

cause they yield so speedy and fine nourishment.

Now it resteth to discourse something of Tortell's eggs, which be not poisonable nor hurtful (as the eggs of Snakes, Lizards, and Chameleon) but very fit to nourish men in horribles, when all birds' eggs may be suspected of inflaming the blood, for they are of a more digerating nature, tempering hot humours, procure sleep to the watchful, moisture to the dryed person, and inspiring as it were a second life, to such as seem desperately consumed of hot fevers Sir Wil.Pelham that worthy & valiant Knight, kept them in his garden at the Minories by the Tower of London, where I wondered much at the beast and more at her eggs: for contrary to the nature of hens' eggs, the most spotted were the best, and the hardest of shell the best likewise; and they are worth when they are newsett, best when they are three months old.

Lat of all, as touching that question made by Plutarch, and disputed of him more witty then wisely of either side, Whether the Hen or the Egg be first in nature, I omit it as a foolish and superfluous doubt, fifth common fence and reason tell us, that the perfect creatures were first made, and the whole more ancient then that which is gotten of the whole.

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Blood being the charter-man or coacher of life, was expressly forbidden the Israelites, though it were but the blood of beaus, partly because they were naturally given to be revengeful and cruel hearted, partly also because no blood is much nourishing out of the body, albeit in the body it is the onely matter of true nourishment: Nevertheless the Lacedemon black broth so highly commended of Dionysius was made of katts blood sodden with water, vinegar and salt; yea the Bisalta of Seybys

Sebhis make a potage of hoorses blood & milk; accounting it their best and strongest meat. Also in Egypt Bulls blood is so far from being poisonable (as it is in all other places) that it is held both delicate and restorative; so likewise is the blood of a Mare that was never covered; for if the once have taken horse her blood is dangerous.

Drusus the Tribune purposing to accuse Quintus Capio, of giving him poison, drank Goats blood a good while before, whereby he waxed so pale and colourless, that many indeed suspected him to have been poisoned by Capio: whereby it is manifest, that blood hath been a very ancient nourishment, and not lately devised by our country pudden writers, or curious sauve makers, as Iscon Praven & other foolish dierists have imagined. Nay (which is more) not onely the blood of beaus hath been given for meat, but also the blood of men and stroplings hath been drank for a restorative: yea in Rome (the seat and nurse of all inhumanity) Physicians did prescribe their patients the blood of Wrestlers, causing them to suck it warm breathing and spinning out of their veins, drawing into their corrupt bodies a found mans life, and fucking that in with both lips, which a dog is not suffered to lick with his tongue: yea they were not ashamed to prescribe them a meat made of mans marrow and infants brains. The Grecians afterwards were as bold and impious as the Romans, taunting of everie inward and outward part of mans body, not leaving the nails unprofecured. But of all other I wonder not at Marcellus Ficinus, a most famous Scholer and accounted for a good Catholick, who hath thus written it of the use of mans blood. No doubt (faith he) the milk of a young and found woman is very restorative for old men, but the liquor of mans blood is far better, which old women-witches knowing to be true, they get young children
Of Eggs and Blood.

children unto them, and prick or wound them, and suck their blood to preserve their own health and life. And why may not then old men (I pray you) for a need, suck likewise the blood of a young man or maid, which is merry, lusty, sound, and willing to spare some of his superfluous blood for another man's life? Wherefore I advise them to suck an ounce or two of blood, fasting, out of the vein of the left arm, at a little orifice, towards the full of the moon, drinking presently upon it some wine and sugar, &c. Which though he protesteth himself to have uttered as a great secret, though the Prince of Abohaly writ as much before in his Old-man's diet—and to be as lawful as it is helpful in Physicks practice: yet by his leave I dare again protest and prove the contrary; for it is unlawful to gaze upon a man's carcass, and is it lawful to eat or drink his blood? what remedy call you that, which is more savage and abominable then the grief itself? what law, what reason, nay what conjecture found out this canibals diet? well, let it proceed from the Americans and Barbarians: nay, from the Grecians, that were counted civil. Let Democritus dream and comment, that some diseases are best cured with anointing the blood of strangers and malefactors, others with the blood of our friends and kinsfolks; let Miletus cure sore eyes with mens galls; Arthem the falling sickness with dead mens sculls: Antheus convulsions with pills made of dead mens brains; Apollonius bad gums with dead mens teeth; but far be it from any humane or Christian heart (brag we of this foolish invention never so much) to suck away one another's life in the blood of young men, wherein Charles the 9 King of France being but outwardly bathed for his leprosie, died therefore and for other his cruel massacres a most bloody death: wherefore let us content our selves with the blood of geese,
Of Eggs and Blood.

children unto them, and prick or wound them, and suck their blood to preserve their own health and life. And why may not then old men (I pray you) for a need, suck likewise the blood of a young man or maid, which is merry, lusty, found, and willing to spare some of his superfluous blood for another man’s life? Wherefore I advise them to suck an ounce or two of blood, fasting, out of the vein of the left arm, at a little orifice, towards the full of the moon, drinking presently upon it some wine and sugar, &c. Which though he profeeth himself to have uttered as a great secret (though the Prince of Aba

Of Fish generally, &c.

geese, swans, hogs, and sheep in our fawne and puddings, which yet are but a gross and fulsome nourishment, unless they meet with a strong and good stomach.

CHAP. XVII.

Of Fish generally, and the difference thereof.

As amongst Poets there is some called the Corypheus, or Captain-poet, so farth it likewise amongst meats. Some preferring fruit as being most ancient, cleanly, naturally, and needing neither none or very little preparation. Others extoll fish, as most fitable to fishy creatures, and giving most and beast nourishment. But the finest feeders and dainty bellies did not delight in fish with Hercules, or in fruit with Plato and Aristotle; but with Numa and Phalarides in variety of fish, which Numa made a law, that no fish without scales nor without fins should be eaten of the people, whereupon I may justly collect and gather, that he was not ignorant of Moses' law. Also, according to the vain dream of Gregory the great Bishop of Rome, and the author of the Carthaginian order, he put more holines in fish than in fowl, falsely imagining fish to be a greater motive to lust and lasciviousness, then the use of fish; which frivolous conceit is before sufficiently confuted in the seventh Chapter, and needeth not to be shaken again in this place. Now I will not deny, that fish is a wholesome meat, if such fish could be always gotten as may sufficiently nourish the body; but now a days it is fallent out through iniquity of times, or want of providence, or that our Sea-coast and Rivers are more barren of fish then heretofore;
Of Fish generally,

that in the Spring time, when we ought to feed on the purest and most wholesome nourishment, our blood is not cleansed but corrupted with filthy fish, I mean saltherrings, red-herrings, sprats, Haberdin, and greenshiff: which are not amiss for Sailers and Ploughmen, but yet most hurtful and dangerous for other persons. Gaia Queen of Syria made a Law, that no meal should pass through the year, without fish: which if it were as firmly made and executed in England, no doubt much flesh would be spared, and Navigation and fisher men maintained through the land: neither should we need to imitate Gregory the Lent-maker, persuading men to eat only fish at that time, when it is most out of season, most hardly gotten, and most hurtful to the bodies of most men. Also in high Germany there is both fish and flesh continually set upon the table, that every man's appetite, humour and complexion, may have that which is fittest for it: in which Country though no Lent be observed (except of a few Catholics) yet is there abundance of flesh, all the year long, restraint being only made in Spring time of killing that which is young.

Differences of Fish in kind.

Concerning the kinds of Fishes, Pliny maketh a hundred three-score and seventeen several sorts of them, whereof some being never seen nor known of in our Country, it were but folly to rep: at them. As for them which we have and feed on in England, they are either scaled, as Sturgeon, salmon, grailings, shuins, carps, dream, base, mullet, barbel, pike, luce, perch, ruffs, herrings, sprats, pilcher, rock, shads, dory, gudgin, and whers; or sheld, as scallops, oisters, musles, cockles, periwinkles, or crusted over, as crabs, lobster, crevisses, shrimps; or neither scaled, sheld, nor crusted: as Tunny, ling, cod, hake, haberdine, haddock, seal, conger, lampreyes,
Of Fish generally,

that in the Spring time, when we ought to feed on the purest and most wholesome nourishment, our blood is not cleansed but corrupted with filthy fish, I mean herring, red-herring, sprats, Haberdine, and greenfish: which are not amiss for Sailors and Ploughmen, but yet most hurtful and dangerous for other persons. Gaiu, Queen of Syria made a Law, that no meal should pass through the year, without fish: which if it were as firmly made and executed in England, no doubt much flesh would be spared; and Navigation and fisher men maintained through the land: neither should we need to imitate Gregory the Lent-maker, persuading men to eat only fish at that time, when it is most out of season, most hardly gotten, and most hurtful to the bodies of most men. Also in high Germany there is both fish and flesh continually set upon the table, that every man's appetite, humour, and complexion may have that which is fittest for it: in which Country though no Lent be observed (except of a few Catholics) yet is there abundance of flesh all the year long, restrained only in the Spring time of killing that which is young.

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Of Fish generally,
of concoction, sooner turn'd into blood, and every way fitter for mans body. This is the cause why the Orinæ and Northern people live as wel with fish alone, as we do here with such variety of flesh; even I say the goodness, lightness, and wholesomeness of their fish, which is not brought unto us till it be either so stinking or salt, that all their goodness is gone or dried up.

River-Fish likewise are most wholesome and light, when they swim in rocky, sandy, or gravel'd Rivers, running Northward or Eastward, and the higher they swim up, the better they are: Contrariwise, those which abide in slow, short, and muddy Rivers, are not onely of an excremental and corrupt juice, but also of a bad smell and ill taste.

Pond-fish is soon fattted through abundance of meat and want of exercise; but they are nothing so sweet as River-fish, unless they have been kept in some River to soure themselves, especially when they live in little standing ponds, not fed with continual springs, nor refreshed from some River or Sea with fresh water.

Fenny-fish of all other is most slimy, excremental, unflavorious, last digested, and soonest corrupted; having neither free aire, nor sweet water, nor good food to help or better themselves, such are the fish of that lake in Armenia, where all the fish be black and deadly: and al-beit our English meers be not so bad, yet verily their fish is bad enow, especially to stomachs of other Countries, unacquainted with such muddy and unwhole-some meats.

Differences of Fish in respect of their feeding.
Concerning the meats which fishes feed on; some feed upon salt and saltish mud (as near Leptis in Africa, and in Eubea, and about Dyrrhachium) which maketh their flesh as salt as brine, and altogether unwholsome for

Plin. lib. 7. c. 2. 
& lib. 16. c. 1.

Plin. 1. 31. c. 2.

Plin. 1. 32. c. 2.
Of Fish generally,

of concoction, sooner turn’d into blood, and every way fitter for man’s body. This is the cause why the Orite and Northern people live as well with fish alone, as we do here with fitch variety of flesh; even I say the goodnesh, lighthnish, and wholemishness of their flesh, which is not bought unto us till it be either to finicking or fat, that all their goodnesh is gone or dry’d up.

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and the difference thereof.

most stomacks: Others upon bitter weeds and roots, which maketh them as bitter as gall; of which though we have none in our Seas or Rivers, yet in the isles of Patna and Calamone they are very common: Also (if Pliny may be credited) about Cephalenia, Anicpolis, Paros, and the Delian rocks, fish are not only of a sweet taste, but also of an aromatical finell: whether it be by eating of sweet roots, or devouring of amber and ambre-grice. Some also feed and fat themselves near to the common feeders, fish, and channels and draughts of great Cities, whose chiefest meat is either carrion or dung; whereas indeed the proper meat for fish, is either flies, frogs, grashoppers, young fry and spawn, and chiefly certain wholemone roots, herbs, and weeds, growing in the bottom of the sea, or sides of Seas and Rivers. Caesar, Crassus, and Curiosus fed them with livers and flesh; so also did the Hieroplatins in Venus lake. In Champsagney they fed them with bread; yet Julius Pollio fed them with his condemned Slaves, to make them the more fat and pleasant in taste. But neither they that are fed with men, nor with garbage or carrion nor with city-fish, nor with any thing we can devise, are so truly sweet, wholemone, and pleasant, as they which in good Seas and Rivers feed themselves, enjoying both the benefit of fresh air, agreeable water, and meat correspondent to their own nature.

Difference of Fish in respect of preparation.

Concerning their difference of goodness in preparati:

Concerning their difference of goodness in preparation: I must needs agree with Diocles, who being asked, whether were the better fish, a Pike or a Conger? That (said he) the Conger, and this broil’d, shewing us thereby, that all flaggy, fliny, and moist fish, (as Eels, Congers, Lampreys, Oysters, Cockles, Mussels, and Scallops) are best broil’d, rost’d, or bake, but all other fish of a firm substance and drier constitution is rather to be fodd.
Of Fish generally, &c.

den, as the most part of fish before named.

Last of all, we are to consider what fish we should chiefly choose; namely the best grown, the fairest, and the newest.

How to chuse the best Fish.

The best grown, neweth that it is healthy and hath not been sick, which made Philoxenus the Poet at Dio.

nismus table, to request him to send for Æsculapius Priest to cure the little barbles that were served in at the lower Mefs, where he sat. If a fish be fat, it is ever young: if it be new it is ever sweet: if it be fed in muddy or filthy water, keep it not till the next day, for it soon corrupteth; but if it be taken out of clean feeding, it will keep the longer.

Rules to be observed in the eating of fish.

Sode: a fish or broil'd fish, is presently to be eaten hot, for being kept cold after it but one day (unless it be covered with wine pickle or vinegar) it is corrupted by the aire in such sort, that sometimes (like to poison-full mushrooms) it strangleth the eaters: also fish coming out of a pan is not to be covered with a platter, lest the vapour congealed in the platter drop down again upon the fish; whereby that fish which might else have nourished will either cause vomiting or scouring, or else corrupt within the veins.

Finally, whosoever intendeth to eat a fish dinner, let him not heat his body first with exercise, lest the juice of his meat (being too soon drawn by the liver) corrupt the whole mass of blood; and let no fish be sodden or eaten without salt, pepper, wine, onions, or hot spices; for all fish (compared with flesh) is cold and moist, of little nourishment, engendering watrish and thinn blood. And if any shall think that because Crabs, Skate, Cockles, and Oysters procure luft, therefore they are likewise of
Of Fish generally, &c.

den, as the most part of fish before named.

Last of all, we are to consider what fish we should chiefly choose; namely the best grown, the fairest, and the newest.

How to choose the best Fish.
The best grown, sheweth that it is healthy and hath not been sick, which made Philoemer the Poet at Dio-
nisius table, to request him to send for Escaulapius Priest to cure the little barbles that were served in at the lower Melis, where he sat. If a fish be fat, it is ever young; if it be new it is ever sweet; if it be fed in muddy or filthy water, keep it not till the next day, for it soon corrupteth; but if it be taken out of clean feeding, it will keep the longer.

Rules to be observed in the eating of fish.
Sodden fish or broiled fish, is presently to be eaten hot, for being kept cold after it but one day (unless it be covered with wine pickle or vinegar) it is corrupted by the air in such sort, that sometimes (like to poison-full mushrooms) it triangleth the eaters: whereof fish coming out of a pan is not to be covered with a platter, lest the vapour congeled in the platter drop down again upon the fish; whereby that fish which might else have nourished will either caule vomiting or scouring, or else corrupt within the veins.

Finally, whosoever intendeth to eat a fish dinner, let him not heat his body first with exercise, least the juice of his meat (being too soon drawn by the liver) corrupt the whole mass of blood; and let no fish be soddien or eaten without salt, pepper, wine, onions, or hot spices; for all fish (compared with flesh) is cold and moist of little nourishment, engendering wantri and thin Blood. And if any shall think that because crabs, skates, cockles, and oysters procure lust, therefore they are likewise of great nourishment. The argument is denied, for though they blow up the body with wine, and make good store of sharp nature, which tickleth and incites us to venery; yet that food is unfruitful, and that lust wanteth sufficiency, because it cometh not from plenty of natural seed, but from an itching quality of that which is unnatural. Thus much generally of fish, in the way of a Preface; now let us speak particularly of every fish eaten, or taken by us in this Island.

CHAP. XVIII.

Of Sea-Fish.

Sea-fish, may be called that sort of fish, which chiefly liveth, feedeth, breedeth, and is taken in salt water, of which I will write according to the letters of the Alphabet, that every man may readily find out the fishes name, whose nature or goodness he desires to know.

Engraschosis.

Anchovas are but the Sea minnows of Provence and Sardonia; which being poudred with salt, wine-vinegar and origanum, and so put up into little barrels, are carried into all Greece, and there esteemd for a most dainty meat. It seemeth that the people of those hot Countries are very often distempered and disfavored of their meat; wherefore to recover their appetite they feed upon Anchovas, or rather taste one or two of them; whereby not only to them, but also to us appetite is restored: I could wish that the old manner of bar-
Of SEA-FISH.

relling them up with origanum, salt and wine-vinegar were observed; but now they taste only of salt, and are nothing so pleasant as they were wont to be: They are finest for stomachs oppressed with sleep, for they will cut, ripen, and digest it, and warm the stomach exceeding well; they are of little nourishment, but light enough if they were not so over-salted; they are best dressed with oil, vinegar, pepper, and dryed origanum, and they must be freed from their outward skin & the ridge-bone & be washed in wine, before they be laid in the dish.

Variata. Alburni marini.

Bleaks of the Sea, or Sea-bleaks, called of Dr Cajus Variata, or Sea-cameleons (because they are never of one colour, but change with every light and object, like to changeable silk) are as sound, firm and wholesome as any Carp; there be great plenty of them in our Southern Seas, betwixt Rye and Exeter, and they are best sodden, because they are so fine and so firm a meat.

Abramides marina.

Breawns of the Sea, be of a white and solid substance, good juice, most easie digestion and good nourishment.

Piscis Capellanus. A felon medius.

Cod-fish is a great Sea-whiting, called also a Keeling or Melvel; of a tender flesh but not fully so dry and firm as the Whiting is: Cod's have a bladder in them full of eggs or spawne, which the Northern men call the kelk, and esteem it a very dainty meat; they have also a thick and gluish substance at the end of their stomach called a sowne, more pleasant in eating than good of nourishment; for the toughest fish-glue is made of that. Of all parts of the fresh Cod, the head, lips, and palate is preferred, being a very light though a slimy meat.

Pectines. Pectunculi.

Cocks and Cockles are commended by Scribonius

Largus, for strengthening the stomach. Pliny faith they are...
Of SEA-FISH.

...relling them up with origanum, salt and and wine-vinegar were observed; but now they taste only of salt, and are nothing so pleasant as they were wont to be. They are fit for stomachs oppressed with fevers, for they will cut, ripen, and digest it, and warm the stomach exceedingly well; they are of little nourishment, but light enough if they were not so over-salted; they are best dressed with oil, vinegar, pepper, and dried origanum, and they must be freed from their outward skin & the ridge-bone & be washed in wine, before they be laid in the dish.

Variata. Alburni marini.

Bleaks of the Sea, or Sea-bleaks, called of Dr. Cajus Variata, or Sea-cameleons (because they are never of one colour, but change with every light and object, like to changeable flukes) are as found, firm and wholesome as any Carp; there be great plenty of them in our Southern Seas, betwixt Rye and Exeter, and they are best sudden, because they are so fine and so firm a meat.

Abramides marina.

Breans of the Sea, be of a white and solid substance, good juice, most eafe digestion and good nourishment. Piscis Capellanus. A felus medius.

Cod-fish is a great Sea-whiting, called also a Keeling or Mewel, of a tender flesh but not fully so dry and firm as the Whiting is: Cod's have a bladder in them full of eggs or swaine, which the Northern men call the keel, and esteem it very dainty meat; they have also a thick and glutinous substance at the end of their stomach called swaine, more pleasant in eating than good of nourishment; for the toughest fish-glue is made of that. Of all parts of the fresh Cod, the head, lips, and palate is preferred, being a very light though a flinty meat.

Pelteines. Pelteuculi.

Cocks and Cockles are commended by Scribonius.

Of SEA-FISH. 149 encrease flesh, but certain it is that they encrease lust; for they themselves are so hot of nature, that they leap and fly above water like an arrow, in the summer nights to be cooled by the air. Alexander Benedichus reporteth, that some with eating too many Cockles have become stark fools. Their broth looseneth the body, but their flesh stiles it. Galen commendeth them for a good meat, but dangerous to them that are subject to the stone or falling sickness. The best Cockles keep in sandy seas, which maketh the Purbeck and Selley Cockles to highly esteem them; they are best in the month of May, for then are they fullest, juiciest, and cleanest of gravel. To avoid their gravel, keep them in salt water or brine a whole day before you eat them, and if you shift them into fresh water or brine when the tide is coming, they will open themselves, and spue out all their gravel and filthiness. Choose the greatest and the whitest of them, and of all shell flesh, they are best broiled in a frying pan, neither are they ill being sod in water with salt, pepper, parly, dried mints and cinnamon, after the French fashion.

Conger.

Conger is nothing but a fish of a white sweet and fatty flesh; little Congers are taken in great plenty in the Severn, betwixt Glocester and Tewkesbury, but the great ones keep only in the salt seas, which are whiter, fleshier, and more tender; they feed (as eels do) upon fat waters at the mouths of rivers running into the sea: they are hard of digestion for most stomachs, engendering chollics if they be eaten cold, & leprously if they be eaten hot after their feasting. Philemon the Comical Poet seeing a Conger feeding in a Cook's shop for divers young Gentlemen, that beseak him to dinner, suddenly flung away the pan wherein it boiled, and ran away with it, the var. let. Gentlemen followed and catcht at him like a number of Chickens, whom he had crossed, and turned, and mocked for
for a great while, till having sported himself enough, he
hung down pan and all with these words: O humane fol-
ly! how do fools long for unwholsome meats? for he
thought Conger to be bad enough of its owne nature,
but far worse if it were eaten hot out of the pan. In
England we do not amiss first to boil it tender in wa-
ter with salt, time, parfly, baiyes, and hot herbs, then to
lay it covered in vinegar, and then to broil it; for so is
it a meely good nourishment in Sommer, for hot sto-
machs.

Merula.
The Cook-fish is so called of the seamen, because he so
pleasantly tasteth when he is well sod, as though he had
seasoned himself with salt and spices. They are very
rare, but tender and light of nourishment; and there is
never seen of them past one at once, which caused the
Latins to call them Meruloi, that is to say the Solitarians
or Hermits or Blackbirds of the Sea.

Cancri marini.
Crabs of the Sea, be of divers sorts; some smooth-
crusted, and some rough-castted as it were, and full of
prickles, called Echinometra: The first sort hath the
two formost clawes very big and long, the other wanteth
them; wherefore as they go side wise, so these move not
themselves but round about like a spiral line: the first
sort are also very big, or never growing to be of any rea-
sonable sise. The great ones are called Paguri, where-
of some weigh 10 l. weight; furthermore one sort of
the great ones (which is the best of all) goeth so fast up-
on the shore, that the Grecians have termed them Hip-
peis, or light horsemen. The little sort of Crabs is softer
shelld (called Pinnothereise) whose weakness is defended
with abundance of wit; for whilst he is little, he hides
himself in a little Oyster, and when he groweth bigger
yet
for a great while, till having imported himself enough, he
rang down pan and all with these words: O humane fol-
ye! how do youes long for unwholesome meats? for he
thought Conger to be bad enough of its own nature,
but far worse if it were eaten hot out of the pan. In
England we do not amiss first to boil it tender in wa-
ter with salt, time, parley, bayes, and hot herbs, then
to lay it covered in vinegar, and then to broil it: for so is
it a meetly good nourishment in Sommer, for hot stom-
machs.

Merula.
The Cook-fish is so called of the Saxen, because he is
pleasandy tasteth when he is well sod, as though he had
seasoned himself with salt and spices. They are very
rare, but tender and light of nourishment; and there is
never seen of them past one at once, which caused the
Latinis to call them Merula, that is to say the Solitarians
or Hermits or Blackbirds of the Sea.

Cancri marini.
Crabs of the Sea, be of divers sorts; some smooth-
crafted, and some rough-crafted as it were, and full of
prickles, called Echinometra: The first sort hath the
two foremost claws very big and long, the other wanteth
them; wherefore as they go side wise, so thce move not
themselves but round about like a spiral line: the first
sort are also very big, or never growing to be of any rea-
sonable size. These great ones are called Paguri, where-
of some weigh 10l. weight, and others more one sort of
the great ones (which is the best of all) goeth so fast up
on the shore, that the Grecians have termed them Hippo-
ria, or light horsemen. The little sort of Crabs is solfer
shelled (called Pinotheres): whose weakness is defended
with abundance of wine: for whilst he is little, he hides
himself in a little Oyster, and when he groweth bigger
(yet

OF SEA-FISH.
(yet is he never so bigg as our common crabb) he con-
veyeth himself into a bigger Oyster; of all sea-crabs
this is the lightest and wholesomest, next unto them
are our ordinary crabs, but somewhat harder of diges-
tion, both of them nourish much, and are highly commen-
ded, in consumptions of lungs and spittings up of
blood, not onely by Dioscorides, Pliny, and Avicen, but
also by all writers, especially if Alesse milk be drank with
them.

As for their manner of preparation, their vents are
first to be stopped with a stick's end, and then they are
to be sodden in water for such as are costiff, or in wine
for them which are loose bellied; some seethe them in
vinegar, water, and salt; but Galen saith that then they
are best, when they are sod in that water out of which
they were taken; the fuller of eggs the better they are,
for the female is preferred. Our great sea-crabs (either
of the smooth or rough kind) full of a yellowish red and
strong pulp, full of fat, and bought dearly, are of a
very hard digestion, except they light upon a very
strong stomach. They also over-heate and enflame the
body, whereas contrariwise the lesser sort do cool and
moistens it. The broth of all of them containeth the stone,
and cureth quartains being drunk every morning fasting
they are best in feason in the spring and fall, as also at
the full of the moon.

Curti marini.
Curts are supposed by De Casio to be all one with our
Gurnard; but it somewhat differeth, being of a very
firm, whithers, dry, found, and wholesome flesh; they
are best sodden with salt, water, mace, nutmegs, parly
and vinegar.

Sepia. vel Lolligines calamaria.
Cutles (called also sleeves for their shape, and scribes
for
Of LEA-FISH.

for their inky humour wherewith they are replenished, are commended by Galen for great nourishers; their skins be as smooth as any womans, but their flesh as brawny as any ploughmans, therefore I fear me Galen rather commended them upon hear-say, then upon any just cause or true experience; Apicius, that great Master-cook, makes savages of them with lard and other things; which composition I would not have omitted, if it had been worth the penning.

Canis Cetaceus.

Dog-fish is strong hard, and of grosse and bad juice. albeit Hippocrates commends it in Pleuresies, and also in the skin-dropse or Anasarca. The Dorry is very like to a Sea-bream, of most excellent taste, constitution, and nourishement, being either backe, or sodden whilst it is alive in wine, water, salt, vinegar, and pennirial.

Mustela.

Ele-powtes are best in April, May and September; their spawne is counted very hurtful, but their flesh is white, firm, and of good nourishement, and their livers most swee and delicate: seeth them as you do a Dorry, and then broil them a little to make them easier of digestion, or else boil them as you do Sturgian, and so eat them cold.

Rhombi marini.

Sea-Flounders are very thick, firm, and yet light of digestion, they are exceeding good for aguish persons being well sod, and for some men, being fried in vinegar and butter.

Lucerna.

Gilt-heads or Golden-poles, are very little unlike the Gournard, save that it seems about the noddle of the head, as though it were all besprinkled with gold-filings,
Of LEA-FISH.

For their ticky humour wherewith they are replenished, they are commended by Galen for great nourishers; their skins be as smooth as any woman's, but their flesh as brawny as any ploughman's, therefore I fear me Galen rather commended them upon hear-fay, then upon any just cause or true experience, Apicius, that great Mastercook, makes savages of them with land and other things, which composition I would not have omitted, if it had been worth the penning.

Canis Ceraces.

Dog-fish is strong hard, and of grosse and bad juice; albeit Hippocrates commends it in Pleuresies, and also in the skin-dropse or Anaesara. The Dorry is very like to a Sea-breum, of most excellent taste, constitution, and nourishment, being either back, or fodder whilst it is alive in wine, water, salt, vinegar, and penniall.

Mustele.

Eele-powles are best in April, May and September; their spawn is counted very hurtful, but their flesh is white, firm, and of good nourishment, and their livers most sweet and delicate: feeth them as you do a Dorry, and then broil them a little to make them easier of digestion, or else boil them as you do Sturgeon, and so eat them cold.

Rhombi marini.

Sea Flounders are very thick, firm, and yet light of digestion, they are exceeding good for aguish persons being well fed, and for some men, being fried in vinegar and butter.

Lucerna.

Gilt-heads or Golden-poles, are very little unlike the Gurnard, fave that it seems about the nodule of the head, as though it were all besprinkled with gold-flings, it

Of SEA-FISH.

It is something harder of digestion, as Galen writeth.

Cuculi majores.

Gurnards are of two sorts, Swart or Reddish; either of them are within of a white, firm, dry, firm, and wholesome substance; giving our bodies a competent nourishment, being fodder in white wine-vinegar, salt, mace, and onions, or else being fodder only in wine and then fowced.

Astellus. Islandicus.

Haberdine is nothing but an Island Cod, bigger somewhat than ours, and also firmer.

Astellus longi.

Haddocks are little Codds, of light substance, rumbling flesh, and good nourishment in the Sommer time, especially whilst Venison is in season.

Astellus loricus.

Hakes be of the same nature, resembling a Cod in taste, but a Ling in likeness.

Aquila marina.

The Sea-Hamke is of hard flesh & slow digestion, as Galen d. a. f. c. 33 avoucheth from Pisces majoris mouth; smelling strong and heavily, not to be eaten without leeks, onions, and garlic.

Hales.

Harrings are an ufuful and common meat, covered as much of the Nobility for variety and wonthens, as used of poor men for want of other provisio: it is one of the Cardinal supporters of our holy Lent, and therefore not to be ill spoken of: yet Thomas Cogan (in his Haven of Health) saith that by eating of fresh Herring many fall into fevers, and that Red-herring gives as good nourishment to the body, as roasty Bacon. And truly I dare avouch, that all new Herring are little better, and pickeld herring far worse, though you correct them with never so much vinegar, salt, pepper and oil. As for salt
Herring well watered or qualified in warm milk, they taste not ill after they are broiled, but yet they give none or a bad nourishment; being to Ploughmen, Sailors, Souldiers, Mariners, or labouring persons, to whom gros and heavy meats are most familiar and convenient.

*Rhinoceroses. Acus.*

*Horne-beaks* are ever lean (as some think) because they are ever fighting; yet are they good and tender, whether they be eaten fresh or poudred. Highly be they commended of *Alexander Benedictus* in the plague time, because they breed no unwholesome or excremental humours.

*Leucisii marini.*

*Favelings* or *Sea-darts* are plentiful in the Venetian gulf and all the Adriatic Sea, where having taken the young ones, they salt them and send them to Constantinople in infinite number for *Anchovae*, the greater fort they fry and boil at home, being of a very sweet and soft flesh.

*Milium marinum.*

*Keelings* differ nothing but in name from Cod. The *Sea-Kite*, called of *Pliny Hirundo volans*, the flying Swallow, resembleth much the flying Herrings so plentiful about the West-Indies, which finding not proper meat within the waters, dieth after gnats and muskitoes like a swallow. Sir Francis Drake (whom thankful posterity will worthily esteem) did first shew me one of them dead, and I think he was one of the first of our Nation, that did ever eat them; they are of a good taste, tender flesh, but somewhat aguish after the nature of fresh Herrings.

*Asellus.*

*Ling* perhaps looks for great extolling, being counted
Herring well wrought or qualified in warm milk, they taste not ill after they are broid, but yet they give none or a bad nourishment; saving to Ploughmen, Sailors, Souliers, Mariner, or labouring persons, to whom gros and heavy meats are most familiar and convenient.

Rhinoceros. Aciu. Horn-beaks are ever lean (as some think) because they are ever fighting; yet are they good and tender, whether they be eaten fresh or poudered. Highly be they commended of Alexander Benedictus in the plague time, because they breed no unwholesome or excremental humours.

Luciferi marini. Traveling or Sea-birds are plentiful in the Venetian gulf and all the Adriatic Sea, where having taken the young ones, they salt them and send them to Constantinople in infinite number for Anchovies; the greater part they fry and boil at home, being of a very sweet and soft flesh.

Milium marinarum. Keelings differ nothing but in name from cod. The Sea-Kite, called of Pliny Humberto volans, the flying Swallow, resembleth much the flying Herrings so plentiful about the West-Indies, which finding no proper meat within the waters, fleeth after gnats and muskrats like a swallow. Sir Francis Drake (whom thankful posterity will worthily esteem) did first hew me one of them dead, and I think the was one of the first of our Nation, that did ever eat them, they are of a good taste, tender flesh, but somewhat again after the nature of fresh Herrings.

Ling perhaps looks for great extolling, being counted ed the beafe of the Sea, and standing every fifth day (as a cold supporter) at my Lord Maiors table; yet is it nothing but a long Cod: whereas the greater fired is called Organe Ling, and the other Colling because it is no longer than a Cod, and yet hath the taste of Ling; whilst it is new it is called green-fish, when it is salted it is called Ling, perhaps of lying, because the longer it lyeth (being conveniently turned, and the Peace-straw often shifted wherein it lyeth) the better it is, waxing in the end as yellow as the gold noble, at which time they are worth a noble a piece. They are taken only in the far Northern Seas, where the sweeteest and biggest live, but Collings are taken in great plenty near to Bedwell in Northumberland.

Lucasta marina. Lobsters are of a strong and hard flesh, and hard of concoction; the belly, claws and upper parts are most tender, the tail parts tough, when they are feeding their mouth and lower vent should be stopp'd with tow, left the liquor being bettered with their juice, they themselves prove flabby and unpleasant in taste. As the River Lobster or Creville (as Doris laid) to be made only for weak stomachs, so I think those are ordained only for the strongest: for I have known many weak persons venture on them to their great hurt, as contrariwise found stomachs do well digest them.

Plinius, that in the North-west Indian Seas there be Lobsters taken of two yards length; whereof we have none, or if we had, yet can they not be so wholesome, for the least is tender, and the middle fished is best flest, as for the great ones they be old and tough, & will cause sorrow enough before they be well concocted. They come into feation with the Buck, and go out of season when the Doe comes in; also in the wane of the moon

X 2
they are little worth, and best towards and in the full:
clove-vinegar and gilly flour-vinegar is their best sawce,
and if you butter them after they are well sodden with
store of vinegar and pepper, they will give a strong nour-
ishment to an indifferent stomack; when their spawne
lies greatest in their head, then are they in prime; but
when all their spawne is out, then is their spawne good, and
they wax bad.

Lucijd.

Luces are properly called Pikes of the Sea; so rare in
Spaine, that they are never seen. But our English Seas,
especially which wash the Southern shore, have store of
them which are large fat and good. Mr Hooky of Cook-
field sent me once a Luce out of Sussex a yard and a half
long, which being presented by me to the Mirror of
Chivalry (the Lord Willoughby of Eresby) was thought,
and truly thought a most dainty fish; for it eateth more
sweet, tender, and crisper than our river Pikes, and may
be eaten of aguish persons, weak stomachs, and women
in child-bed. Their feed is chiefly upon young fry, and
spawnes of fish: and by continual swimming (whereunto
they are forced by beating of the surges) they become
tenderer than our fresh water Pikes, though not so fat.

Orbis.

Lumps are of two sorts, the one as round almost as a
bowle, the other resembling the fillets of a Calfe; either
of them is deformed, shapeless and ugly, so that my
Maides once at Ipswich were afraid to touch it, being
flayed they resemble a soft and gellied substance, where-
upon the Hollanders call them Snot-fishes; I liked not
their substance, taste, nor qualities, for they were (as
they are written of) a curde, raw, and fleagmatick meat,
much like to a Thorne-back half sodden, they are best
being boiled and pickled like Sturgian, and so eaten cold.

Scom-
Of SEA-FISH.

they are little worth, and best towards and in the full:
clove-vinegar and gilly flour-vinegar is their beast saue,
and if you butter them after they are well sodden with
flour of vinegar and pepper, they will give a strong nourish-
ment to an indifferent stomack: when their spawn lies greatest
in their head, then are they in prime; but
when all their spawn is out, then is their spawn good,
and they wax bad.

Lucii.

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especially which wash the Southern shore, have more
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spawnes of fish: and by continual swimming (whereunto
they are forced by beating of the surges) they become
tenderer then our fresh water Pikes, though not so fit.

Orbis.

Lumps are of two sorts, the one as round almost as a
bowle, the other resembling the fillers of a Caffe; either
of them is deform'd, shapeles and ugly, so that my
Maides once at Ipswich were afraid to touch it, being
fayed they resembled a sod and gellied substance, where-
upon the Hollanders call them Snor-fishes: I liked not
their substance, taste, nor qualities, for they were (as
they are written of) a curd, raw, and flagmatick meat,
much like to a Thorne-back half seaden, they are best
being boiled and pickled like Sturgeon, and so eaten cold.

Of SEA-FISH.

Scembri.

Scauris were in old time in such request, that two
gallons of their pickle (called the pickle of good fel-
lovs) was sold for a thousand pieces of silver, but time
and experience describ'd them to be of a thick, clammy
and suffocating substance, offensive to the brain, head,
and breast, though pleasant in taste, and acceptable to the
stomach: Certain it is that they caufe draunines in the
beef stomacks, and apoplexies, or pallsies, or lethargies, or
dulness (at the least) of sense and senses to them that be
weake. Tristanus rightly adviseth all persons sick of fleag-
matich diseases, and of stippings, to beware of Mack-
rels as a most dangerous meat: albeit their lives helpeth
the jaundies, being fried in vinegar, and their flesh fried in
vinegar cureth the suffocation of the matrix: they are
beef being fried in wine-vinegar with mints, partly, rose-
mary, and thyme, and if afterwards they be kept in pickle,
made of Rhenish wine, ginger, pepper, and dill, they
prove a very dainty and no unwholesome meat; they are
worst of all buttered. The French men lay Southern-
wood upon a gridiron, & them upon the Southern wood,
is broil them both upon the fire, lasting them well
with wine and butter, and so serve them in with vinegar,
pepper, and butter, as horas can be, by which way no
doubt their malignity is much lessened, and their good-
ness no les encraed.

Rudofle.

Maides are as little and tender Skates, feeding chiefly
upon flesh, livers, and spawn of fish; whereas other fish
bring forth eggs, which are in time converted into their
parents shape; only Maides Skate, and Thorne-back
bring forth their young ones without eggs; after the kind
of propagation of beasts: they are very nourishing and
of good juice, fit for weak stomacks, and such as have
through
Of SEA-FISH.

through wantonness spoiled themselves and robbed nature. Boil them in wine water and salt, with a sprig of rosemary, and then eat them with vinegar, pepper, and sweet butter.

_Magnes marini. Italice Cephalo._

Sea-Mullers differ little or nothing in shape from Barbelis, saying that they are very little or nothing beard-ed, and those that have beards, have them only on the neither lip.

There is store of them in the mouth of the river of Usk, and perhaps as many as at Lateran in Province. They are so swift, that they often outswim the lightest Ships; which argueth them to be of a light and aerial substance: It is strange what is written of this fish; namely that it should hurt Venus game, yea that the very broth of it, or the wine wherein it is sodden should make a man unable to get, and a woman unable to conceive children. Nay furthermore Terpsichore avoucheth, that a little of that broth being mingled with hens meat, maketh them barren though never so well trodden of the Cock; whereupon he saith, The Poets have consecrated the Sea-Mullers to Diana, as being the procurer and preserver of chastity; which if it be true (as I can hardly think it is) then farewell Paracelsus his cabalistical conclusion, or rather the follies of Avice and many Arabians, which give the stones, brains, and combs, of most lascivious birds (as Cocks, Pheasants, Partridges, Drakes and Sparrows) to stir up lust and encrease seed: for the Sea-Mullet is so lascivious, that a thousand Females swim after one Male as soon as they have spawned, and the Males likewise strive as much if they have not choice of Females, yea whereas in a manner all kind of fish spawne but once a year; they come (like to swine among beasts) thrice a year at the least; yet are they
OF SEA-FISH.

through wantonness spoiled themselves and robbed nature. Boil them in wine water and salt, with a spig of rosemerry, and then eat them with vinegar, pepper, and sweet butter.

Mugilis marini, Italice Cephalo.

Sea-Mullets differ little or nothing in shape from Barbels, saving that they are very little or nothing bearded, and those that have beards, have them only on the neither lip.

There is store of them in the mouth of the river of

Plin. l. cap. 8. Usk, and perhaps as many as at Lateran in Province.

They are so swift, that they often outswim the lightest ships; which argue them to be of a light and airy substance; It is strange what is written of this fish; namely, that it should hurt Venus game, yea, that the very broth of it, or the wine wherein it is sodden should make a man unable to get, and a woman unable to conceive children. Nay, furthermore Terpides avoucheth, that a little of that broth being mingled with hens meet, maketh them barren though never so well trodden of the Cork, whereupon he saith, The Poets have consecrated the Sea-Mullets to Diana, as being the procurer and preserver of chastity; which if it be true (as I can hardly think it is) then farewell Paradisus his cabalistical conclusion, or rather the follies of Asopon and many Arabians, which give the stones, brains, and combs, of most lascivious birds (as Cocks, Pheasants, Partridges, Drakes and Sparrows) to stir up lust and encreafe feed; for the Sea-Mullet is so lascivious, that a thousand Females swim after one Male as soon as they have spawned, and the Males likewise strive as much if they have no choice of Females; yet whereas in a manner all kind of fish spawn but once a year, they come (like to swine among beasts) thrice a year at the leaf; yet are they

(as men say, and as many have written since) abaters of courage, extinguishers of seed, and charmers, as it were against conception. Nevertheless their flesh is wholesome, white, sweet, and tender, and they feed clean and good; I dare boldly aver them to be much nourishing, being first well sodden in wine, salt, and water, and then either sowed like a Gurnard, or kept in jelly, like a Fench, or eaten hot with vinegar and pepper. Of the eggs and blood of this fish, mixed with salt, which must not be omitted in this discourse, is also made that which the Italians call Botargo, from the Greek word, Bo, a salted eggs.

MULLET. Chimis.

Mussels were never in credit, but amongst the poorest fortes till lately the lilly-white Mussel was found out about Romeswell, as we lull between Bluntney and Bergen-upon-Zuun, where indeed in the heat of Summer they are commonly and much eaten without any offence to the head, liver, or stomach. But from this, whom once twenty Mussels had almost poisoned as Cambidge, and who have been sharp, filthy, and cruel, and have suffered the eating of English Mussels, and will eat any fish with those Mussels of the Low-Country, being never a whit dis tempered with my bold adventure. Dr. Parson saith that the leathen Mussels be ever best, because they are white, fattest, and most full digested, but the great ones give a stronger and longer nourishment, the rotten ones are very dangerous, the yellow ones are suspected, but the white ones are wholesome, and much commended, have unto hot and dis tempered stomachs; they are best sodden in the water, out of which they were taken, which being not obtained, thet them in water and salt, and a little strong Ale and Vinegar, to broid Mussels encrease base and draught, fryed Mussels do easily corrupt in
Of SEA-FISH.

Our bodies, and turn to a bad juice. If they be kept in the like pickle, as lately is devised by Serjeant Goodrons to keep Oysters in (made of sea water, wine, vinegar, bayleaves, mints, pepper, ginger, and cinamon) I durst warrant them as wholesome, and questionless more pleasant than the Oyster. As for horse-mussels they deserve not the remembrance, sith neither experience, custome, nor reason approveth them wholesome meat; nay as Pliny faith, Salem virusque repipunt, they taste brackish and strong, having a hidden poison within their flesh; yet have I seen them ordinarily sold in Venice, which maketh me think that some Sea and River may have wholesome ones of that kind, though ours be neither wholesome nor pleasant of taste. They are exceeding bigg in Spain and the West Indies; but the greatest that ever I read of, is that which faba recordeth in his volumes writen to Caius (Augustus son) being as big in compass as three pecks.

Monacha.

Nunfishes were not seen in England till Sir Francis Drake and Mr Caundish brought them (no man knows out of what seas) cleaving to the keels of their happy Vessels. It is a kind of shell-fish, not winding like a Periwinkle, nor opening his shell (as Oysters, Muffels, and Cockles do) but creeping out of his craggy cabine, like a sea-snail, but that (as I said) his hole goeth strait inward and windeth not: the face of it is very white, the head is covered as it were with a black vail, like the Nuns of Saint Bridget's order, whereof I suppose it took the name. It feedeth upon sweet mud sticking upon Ships fides whilst they lye at Anchor, and is as wholesome and delicate a meat as any Periwinkle.

Oysters. Oysters do justly deserve a full treatise, being so common
Of SEA-FISH.

mon, and whithall so wholesome a meat; they differ in colour, substance, and bigness; but the best are thick, little and round flesh, not slippery nor flaggy through abundance of a gelled humour, but short, firm, and thick of flesh, rising up round like a woman's breast, being in a manner all belly, and no fins; or at the most having very short fins, of a green colour, and lifted about as with a purple hair, which will make them indeed to be justly called Calliblephara, that is to say, The fair eye Plin.1.32.ca.6.

lidded Oysters; such are our Walfleet and Colchester Oysters; whose good relish, substance, and wholesomeness, far exceedeth the Oysters of Ysk, Pool, Southampton, Whitstable, Rye, or any other Port or Haven in England.

Thus much concerning the body of Oysters, now somewhat concerning their bigness; Alexander with his (Friends and Physitians wondred to find Oysters in the Indian seas a foot long. And in Plinies time they marvelled at an Oyster, which might be divided into three morsels, calling it therefore Tridacnon by a peculiar name: but I dare and do truly affirm, that at my eldest Brothers marriage, at Aldham hall in Essex, I did see a Pelden Oyster divided into eight good morsels, whose shell was nothing less then that of Alexanders; but as the Greek Proverb saith, Goodness is not tied to greatness, but greatness to goodness; wherefore sith the little round Oysters be commonly best rellished, and least fullsome, let them be of the greatest account, especially to be eaten raw, which of all other is thought to be the best way. Galen saith that they are somewhat heavy of digestion, and engender fleagm; but as he knew not the goodness of English beefe (when he condemned the use of all Ox-flesh) so had he tryed the goodness of our Oysters, which Pliny maketh the second best of the world,
world, no doubt he would have given Oisters a better censure. That they are wholesome and to be desired of every man, this may be no small reason, that (almost) every man loves them. Item whereas no flesh or other fish is or can be dangerless being eaten raw, raw Oisters are never offensive to any indifferent stomach. Nay furthermore they settle a wayward appetite and confirm a weak stomach, and give good nourishment to decayed members, either through their own goodness, or that they are so much desired.

Finally if they were an ill and heavy meat, why were they appointed to be eaten first, which is no new custom brought in by some late Physitian: for one asking Dromeas (who lived long before Athenæus and Macrobius time) whether he liked best, the Feast of Athens or Chalcis: I like, said he, the Athenians Prologue better then the Chalcidians, for they began their feasts with Oisters, and these with homy cakes: which argueth them to have been ever held for a meat of light digestion, else had they not alwayes been eaten in the first place. It is great pity of the loss of Asellius the Sabins book written Dialogue-wise betwixt the Fig-finch, the Thrush and the Oisters, wherein upon just grounds he so preferred them before the Birds, that Tiberius Caesar rewarded him with a thousand pound Sterling. The fattest Oisters are taken in salt water at the mouth of Rivers, but the wholesomest and lightest are in the main upon shelves and rocks, which also procure urine and stools, and are helps to cure the chollick and dropsy, if they be eaten raw, for sodden Oisters bind the belly, stop urine, and encrease the collick. How dangerous it is to drink small drink upon Oisters it appeareth by Andronicus the elder, who having made a great Dinner of Oisters, drank cold water upon them, whereupon he
Of SEA-FISH.

he died, being not able to overcome them. And truly as Oysters do hardly corrupt of themselves; so if cold drink follow them they concoct as hardly: wherefore (especially having eaten many) drink either wine or some strong and hot beer after them, for fear of a mischief. Little Oysters are best raw, great Oysters should be stewed with wine, onions, pepper, and butter, or roasted with vinegar, pepper, and butter, or baked with onions, pepper, and butter, or pickled with white-wine-vinegar, their owne water, bayes, mints, and hot spices; for of all ways they are worst sod, unless you seeth them in that sea water from whence they were brought.

All Oysters are dangerous whilst they be full of milk, which commonly is betwixt May and August. Raw Oysters are best in cold weather, when the stomach is hottest, namely from September to April: albeit the Italians dare not venture on a raw Oyster at any time, but broil them in the shell with their water, the juice of an orange, pepper, and oil; which way I must needs confess it eates daintily. Pickled Oysters may be eaten at all times, and to my taste and judgement, they are more commendable, chiefly to cold, weak, windy, distasteful stomachs, then any way else prepared. I wonder whether it be true or no which I have heard of, and Pliny seemeth also to affirm, That Oysters may be kept all the year long covered in snow, and so be eaten in Sommer as cold as can be; which if it prove answerable to the likelihood I conceive of it, I will cry out with Pliny in the same Chapter, Quanti quanti es luxuria, que summam montium & maris ima commiscis? How great and powerful is riot, which maketh the highest covering of mountains, and the lowest creatures of the seas to meet together? Yet it is recorded that Apicius the Roman, kept Oysters so long sweet (were it in snow, pickle, or brine)
Of SEA-FISH.

brine) that he sent them from thence sweet and good to the Emperor Trajan, warring against the Parthians.

Cocclea marina.

Perwinkle or Whelks, are nothing but sea-snails, feeding upon the finest mud of the shore and the best weeds; they are very nourishing and restorative, being sod at the sea-side in their own sea water: the whitest flesh is ever best & tenderest, & they which are taken in clean creeks eat pleasant, but they which are gathered upon muddy shores eat very strongly and offend the eyesight. They are best in winter and in the spring: for a stomach and liver resolved as it were and disposed of strength. Apicius warneth us to pick away the covering of their holes, for it is a most unwholesome thing, being nothing but a collection of all their slime hardned with eateth. The best way to prepare them for sound persons is to seethe them in their owne sea-water, or else in river water with salt and vinegar; But for weak and consumed persons Apicius will eth them (in the Book and Chapter aforesaid) to be thus dreth: take first the skin from their holes, and lay them for a day or two covered in salt and milk; the third day lay them onely in new milk, then seethe them in milk till they be dead, or fry them in a pan with butter and salt.

Passeres.

Plaife (called the sea-sparrows, because they are brown above and white beneath) are of good, wholesome and fine nourishment. Arnoldus de villa nova writeth thus of them. Of all sea-fish Rochets and Gurnards are to be preferred; for their flesh is firm, and their substance purest of all other. Next unto them Plaife and Soles are to be numbed, being eaten in time; for if either of them be once stale, there is no flesh more carrion-like nor more troublesome to the belly of man: the best Plaife have black-
OF SEA-FISH.

blackest spots, as the best flounders reddest, & the thicker, is most commended, and such as are taken upon the Eastern coast, as Rye, Sandwich, and Dover, could we have store at all times of such wholesome fish, at any reasonable rate, Jackalent would be a cock-horse all the year long, and butchers meat would go a begging.

Alas a minores.

Pilchers differ not only in age (as some dream) but even in substance and form from Herrings; for their flesh is firmer and fuller, and their body rounder, neither are they so agile in an operation; they are best broild, having lien a day in salt, and eaten with butter salt, & pepper.

Porci marini.

Porpesses, Turfions, or sea-hogs, are of the nature of swine, never good till they be fat, contrary to the disposition of Tunnies, whose flesh is ever best when they are leanest; it is an unsavory meat, engendering many superfluous humours, augmenting fleagm, and troubling no less an indifferent stomach, then they trouble the water against a tempest; yet many Ladies and Gentlemen love it exceedingly, bak't like venison; yea I knew a great Gentle-woman (in Warwick lane) once lend for a pasty of it given from a Courtier, when the prisoners of Newgate had refused the fellow of it out of the Beggers basket. Thus like lips like lettuce, and that which is most mens bane, may be fittest to delight and nourish others.

Pol pi.

Poulps are hard of digestion, naught howsoever they be drest, as Platina thinketh. But sith Hyppocrates commendeth them to women in childbirth. I dare not absolutely diswade the eating of them; especially sith Diphilus, Paulus, Aegineta, and Artius commend them likewise, saying that they nourish much, and excessively provoke lust. Indeed if any would eat a
live pulp, to anger others and to kill himself, as Diogenes did (though some say that he died of a raw cow's heel, others that he stuffed himself in his cloke) no doubt he shall find a dangerous morsel; but being well sodden in salt water and wine, and sweet herbs, it is as dainty and far more wholesomer than a Mackrel.

Anates marini.

Puffins, whom I may call the feathered fishes, are accounted even by the holy fatherhood of Cardinals to be no flesh but rather fish; whose Catholique cen[t]ure I will not here oppugne, though I have just reason for it, because I will not encrease the Popes Coffers; which no doubt would be filled, if every Puffin eater bought a pardon, upon true and certain knowledge that a Puffin were flesh; albeit perhaps if his Holines would say, that a shoulder of Mutton were fish; they either would not or could not think it flesh.

Aranei marini.

Quauminers (for so the Scots and Northen English term them) are very subtle and crafty fishes, but utterly unwholesome for indifferent stomachs, though the poorer sort of the Orcadians eat them for hunger.

Rubblliones.

Rochets (or rather Rougets, because they are so red) differ from Gurnards and Curs, in that they are redder by a great deal, and also lesse; they are of the like flesh and goodness yet better fryed with onions, butter, and vinegar, then sodden; because they are so little, that seething would smoke out their best nourishing substance.

Pectines veneris.

Scallopes are called Venus Cockles, either because she was borne in one of them, or because she loved them above all other meat. Pliny extolleth the Scallop of
Of SEA-FISH.

Alexandria in Egypt, but now the most and best be in Spain by Compostella, whether many lecherous men and women resort to eat Scallops for the kindling of lust and encreas of nature, under the name of a Pilgrimage to Saint James his shrine: The whitest are best, and least hot, all of them encreas lust, provoke much urine, and nourish strongly. Selsey and Purbeck have gotten them credit for them and for Cockles, above all the Coasts of England; they are best being broil'd with their owne water, vinegar, pepper, and butter, but sodden they are held to be unwholesome.

Pheca.

Seales flesh is counted as hard of digestion, as it is gross of substance, especially being old; wherefore I leave it to Mariners and Sailers, for whose stomachs it is fittest, and who know the best way how to prepare it.

Triches. Clupea.

Shads have a tender and pleasant flesh, but in some months they are so full of bones, that the danger in eating them leaseth the pleasure; they nourish plentifully, especially the Severn shad, which in my judgement is void of that viscous humour, whereby other shads (no less than Mackrels) enforce sleepiness to the eater. They are best in May, June, and July, for then they are full of flesh and free of bones.

Squilla.

Shrimps are of two sorts; the one crook backed, the other straight backed: the first sort is called of Frenchmen Caramots de la jante healthful shrimps; because they recover sick and consumed persons; of all other they are most nimble, witty, and skipping, and of best juice. Shrimps were of great request amongst the Romans, and brought in as a principal dish in Venus feasts.

The
Of SEA-FISH.

The best way of preparing them for healthful persons, is to boil them in sea or salt water, with a little vinegar, but for sick and consumed bodies dress them after this sort: first wash them clean in barley water, then unscale them whilst they are alive, and seeth them in chicken broth; so are they as much (or rather more) restorative as the best crabs and crevisses most highly commended by Physicians. Furthermore they are unscaled, to vent the windiness which is in them, being sodden with their scales, whereof lust and disposition to venery might arise, but no better nor sounder nourishment.

There is a great kind of Shrimps, which are called Prawnes in English, and Crangones by Rondeletius, highly prized in hectic fevers and consumptions; but the crook-backt Shrimp far suprasseth them for that purpose, as being of a sweeter taste and more temperate constitution.

Squatina.

Skate is skin'd like a File, of the same nature with a Thorneback, but pleasanter, more tender, and more available to stir up lechery, it is so near a Thorneback in shape, that they often couple and engender together.

Lingulace Solea.

Soles or Tongue fishes, are counted the Partridges of the sea, and the fittest meat of all other for sick folks, for they are of a good smell, a pleasant taste, neither of too hard nor too soft a flesh, engendering neither too thick nor too thin blood, of easie concoction, leaving none or few excrements after they be digested. Platina fried them (as we do) with perfly, butter, and verjuce, and sawced them with butter and juce of oranges, but for sick persons they are best sodden in water, butter, and verjuce with a little salt; it is a fish impatient of winter, and therefore then it lurketh in deep holks, but in summer it sporteth
Of SEA-FISH.

Sporteth itself abroad, and offereth itself to be seen when it is most seaseable.

Chalcides.

Sprats need no description, being one of Jack-a-lents principle pages: They smell well being new and fresh, resembling therein the river-smelt; but their flesh is queuey, corruptible, and aquish, especially if they light on a weak stomach; they are worst being smoked, or fried, indifferent sodden, and best broil.

Chalcides majores.

Spurlings are but broad Sprats, taken chiefly upon our Northern coast; which being dress'd and pickled as Anchovae be in Provence, rather surpass them then come behind them in taste and goodness. Were English men as industrious as I could wish, we should see them dearer to the French and Italians, then their Anchovae are sold to us; for I have seen some prepared by Dr. Turner, which far exceeded theirs: but strange things are ever best liked, according to that saying of Galen, Peregrina, quæ ignorant, magis celebrant mortales quam quod nativum est, quodque esse præclarum non ræunt. Com 1. epid. 3. Mortal men (faith he) do more extoll forreign things, cap. 4. albeit they know them not; then home-bred and familiar things, though they know them to be excellent.

Apud insumata.

As for Red Sprats and Spurlings, I vouchsafe them not the name of any wholesome nourishment, or rather of no nourishment at all; commending them for nothing but that they are bawdes to enforce appetite, and serve well the poor mans turn to quench hunger.

Asellus aridus

Stockfish whilst it is is unbeaten is called Buckhorne, because it is so tough; when it is beaten upon the stock, it is termed Stockfish. Rondelitus calleth the first lib. de pic.
Of SEA-FISH.

*Merluccium*, and Stock-fish *Moluam*, it may be *Salpa Plinij*, for that is a great fish, and made tender by age and beating. *Erasmus* thinketh it to be called Stockfish, because it nouriseth no more than a dried stock: wherefore howsoever it be sod, butted, fried or baked, and made both toothsome and delectable by good and chargeable cookery; yet a stone will be a stone, and an ape an ape, howsoever the one be set up for a Saint, and the other apparelled like a Judge.

The Stilling Merchants lay it twenty four hours in strong lye, and then as long again in warm waters; afterwards they boil it in abundance of butter, and so serve it in with pepper, and salt, which way (if any way) it is most nourishing, because it is made not onely tender, but also more moist and warm. Now let us stay longer upon the Sturgian, esteemed sometime the Monarch of all sea-fish.

*Acipenser.*

*Sturgian* is thought of *Mr. Cogan* to be a fish of hard substance, not much better (in his judgement) then Bacon or Brawne, although for the rareness it be esteemed of great Estates; which I will not deny to be true in old and refty Sturgian; but young Sturgian is so far of from being tough or unwholesome, that of all other fish it is and was ever most preferred: *Severus* and his followers did so esteem it (though *Trajan* for an in borne hatred could not abide it) that whensoever any great feast was kept, the chiefe Gentleman of his Court carried up the Sturgian, all gilded over with gold, and attented with minstrelsy and carolling, as though a solemn Pageant or Saints shrine were to be carried about the City. *Galen* likewise and *Tully* affirm it to be of a sweet delicate and good nourishment. *Cardan* compar eth it with Veal, but indeed it is far sweeter: Sturgians livers are
are so exceeding sweet, that at Hamborough they rub them over with the broken gall, left the stomach should be cloyed with over sweetnes. The great and full grown Sturgians are better then the less, and the Male then the Female; and they which suck and lye at the mouths of Rivers, are counted sweeter then they which are taken in the main sea; it feeds not (as other fish do) upon flies, worms, fish-spawne or roots, but sucketh like a Lamprey (because it hath no teeth) of such sweet morsels or offall as happily it findeth. One thing is admirable in this fish, that albeit clean contrary to other fishes the scales turn toward the head, yet against the side and stream it swimeth fasteth. Physicians forbid all Sturgian (especially the head and fore-end) to aguish persons and such as be lately recovered of agues; because they are so fat and oily, that their stomachs will convert them into choler. At Danske and Hamborough (whence we have the best) sometimes they are roasted, being stickt full of cloves; but then the belly onely is toothsome, which eateth like Veal, or rather better, if such sauce be made unto it as we use to roasted Venison. Other-whiles they are broild and baisted with oil and vinegar, having been first a little corned with salt; but if Sturgian be well sod and then kept in convenient pickle, of all other preparations it is the chiefelest, being eaten with vinegar and sweet fennel.

They are first sod in two parts of water, one of white wine, and one of white wine vinegar, with sufficient salt, verveine and dill, as long as one would seeth a leg of Veal; then being cold, they are divided into jous and rands, and put up into barrels or kegs, with store of Rheinish wine, wine-vinegar, and seawater; wherein having lain half a year, they become a light, toothsome and singular good meat, to an indifferent and temperate stoma-
mach. As for Cavialie, or their eggs being poudred, let Turks, Grecians, Venetians, and Spaniards, celebrate them never so much, yet the Italian Proverb will ever be true.

*Chi mangia di Caviale,*  
*Mangia moschimerdi & saliva.*  
*He that eateth of Cavialies,*  
*Eateth salt, dung, and flies.*

I commend the flesh of Sturgian chiefly to hot and distasteful stomachs, to young men, and especially in Summer; at which time (eaten with gilly-flour vinegar) it flaketh thirst, sharpeneth appetite, setteth the stomach, delayeth heat, and giveth both a temperate and a sound nourishment.

*Xiphij.*  
*Sword-fishes* are much whiter and pleasinger in taste then Tunny; but as hard of digestion, and therefore unworthy any longer discourse.

*Raja.*

*Thornback,* which Charles Chester merily and not unfrively calleth Neptunes beard, was extolled by *Antiphanes* in *Athenaeus* history for a dainty fish; indeed it is of a pleasant taste, but of a stronger smell then Skate, over-moist to nourish much, but not so much as to hinder luft, which it mightily encreaseth. *Albertus* thinks it as hard to be concocted as any beefe; whose judgement I suspect, with *Hippocrates* permits it in long Consumptions: Assuredly if not the flesh, yet the liver is marvelous sweet and of great nourishment, which the very taste and consistence thereof will sufficiently demonstrate. Thornback is good sodden, especially the liver of it, though Dorien the Musitian said, That a sodden
Of SEA-FISH.

Thornback is like a piece of sodden Cloth; but the flesh is best broiled after it hath been sodden, to consume the wathliness.

**Thynnii.**

Tunies are best when they are leanest; namely, towards the Fall and the dead of Winter. When they are at the best, their flesh is unsavoury enough, cloying an indifferent stomach, and engendering most gross and superfluous moistures. As Porpesses must be baked while they are new, so Tunny is never good till it have been long pouldred with salt, vinegar, coriander, and hot spices. No Tunny lives past two years, waxing so fat that their bellies break: at which time more gain is made of their fat, by making Train-oyl for Clothiers, then good by their flesh; which is only good, (if good at all) for Spanish and Italian Mariners.

**Rhombi.**

Turbots, which some call the Sea-Pheasant, were in old time counted so good and delicate, that this Proverb grew upon them, *Nihil ad Rhombum*; that is to say, *What is all this in comparison of a Turbot*. Verily, whilst they be young, (at which time they are called Butts) their flesh is moist, tender, white, and pleasant; afterwards they are harder to be digested, though more crumbling to feel to: and as their prickles wax longer, so their flesh waxeth tougher. They are best being sodden as you seeth Thornback, or rather as you seeth a grown Plaise.

**Balana.**

Whales flesh is the hardeest of all other, and unusuall to be eaten of our Countrymen, no not when they are very young and tenderest; yet the livers of Whales, Sturgians, and Dolphins smell like violets, taste most pleasantly being salted, and give competent nourishment as Cardan writeth.
Of SEA-FISH.


*Whiting* had never flaid so long in the Court of England (where they are never wanting upon a fish day) unless they had done some notable service, and still deserved their entertainment; the best *Whiting* are taken in Tweede, called *Merlings*, of like shape and vertue with ours, but far bigger; all Physitians allow them for a light, wholesome, and good meat, not denying them to sick persons, and highly commending them to such as be in health; they are good sodden with salt and time, and their livers are very restorative, yea more then of other fishes: they are also good broild, and dried after the manner of *Stockfish* into little Buckhorne; but then they are fitter (as *Stockfish* is) to dry up moistures in a rheumatick stomach, then to nourish the body.

*Colybdane.*

*Yards* or shamefishes (so called because they resemble the yard of a man) are by Galens judgement as agreeable to weak stomachs, as *Crabs*, *Shrimps*, & *Crevisses*. Gesner in his book of fishes, faith that the French men call this fish the *Asses-prick*, and Dr Wotton termeth it grossly the *Pintle fish*. How shameful a name so ever it beareth, it needs not be ashamed of his vertues; for it nouriseth much, is light of concoction, and encreaseth nature.

*Yellow heads* or *Giltpoles* are before spoken of, next before *Gurnards*. And thus much of Sea fish; now fresh water fish challenge their due remembrance, of which we will treat in the next Chapter.
CHAP. XIX.

Of Fresh water Fish.

Apium.
Alderlings are a kind of fish betwixt a Trout and a Grayling, scaled (as the Trout is not) but not so great scaled as the Grailing is; it lyeth ever in a deep water, under some old and great alder, his flesh being sod smelleth like to wild parsley, whereupon I guess it had his Latin name, and is of indifferent good nourishment, and provoketh urine.

Barbello.
Barbels are counted nothing but bearded mullets; it is most likely that this is the fish dedicated to Diana the Goddess of chastity, for it is a very cold, moist and gelid fish, hurting the sinews, quenching lust, and greatly troubling both head and belly, if it be usuallly and much eaten of; some eat it hot after it is sodden in wine vinegar, time, and savory (which is a good way to correct it) others eat it cold laid in gelly, which onely agreeeth with hot and aguish stomachs in Summer time; assuredly the eggs or spawne of Barbels is very sharp, griping and corrosive, driving many into bloody fluxes that have eaten them fasting.

Abramides.
Breams seem no other then flat Carps; yet whiter of flesh, and finer nourishment. There is a kind of Bream called Scarus ruminas, which we call a Cudbream, because his lips are ever wagging like a Cow chawing the cud: this of all other is the lightest, sweetest, and best fish of the River, fitter for weak and sick persons then such
Of Fresh water Fish.

Such as be in health, because it is so fine.

A very good way how to dress most part of scaled fishes.

Prepare it after this sort, set on a good quantity of white strong vinegar, and stale Ale, with a curley of salt, a little mints, origanum, parly and rosemary; and when your liquor boileth fast upon the fire, stop the mouth of your Bream with a nutmeg thrust downe into his throat, and cast him in skipping into the liquor keeping him downe till he be thorow dead and perfectly sodden; dress Pikes, Roches, Carps, Grailings, Mullets, and all great fish of the River in the like sort; for it will make them to eat pleasant, crisp, brittle, and firm, not warrish and flaggy, as most fish do, because we know not how to use and order them.

Alburni.

Bleys or Bleaks are soft flesh, but never fat; fitter to feed Pikes then to nourish men; in the heat of Summer they are troubled with a worme in their stomach, which makes them so mad and frantick, that rowing upon the Thames you shall have three or four in an evening leap into your boat: A waterman once opened one, and found a little worm in it, not unlike to them which grow in oxens skins (wherewith they are often enraged) but far less; they are counted a tender, but never any wholesome meat; because they are so subject to frensy and giddinesse.

Cyprini. Carpiones.

Carps are of a sweet taste, and much good nourishment, in which respects they were dedicated to Venus, discommended for nothing, but that they will not last long; wherefore they are forthwith to be dress'd, because (through lightness of their substance) they will soon corrupt. The Portugals suppose that Carps feed upon gold, because nothing almost is found in their bellies, but
Of Fresh-water Fish.

A yellow glistering sand, which opinion is also increased, in that they lye onely at the bottome of waters: The River Carp is most wholesome; if the ground of that River be gravel or clean sand; otherwise take them out of gravelly ponds fed with springs, and fatted with convenient meat; where they will not onely encrease mightily in number and bigness, but also get a very pleasant taste and a wholesome nature: The middle sized Carp is ever best, agreeing with all times, ages and complexions. The Tongue is the most nourishing part of all, but the spawne is heavy and unwholsome howsoever it be dress'd. The head of a Carp, the tail of a Pike, and the Belly of a Bream are most esteemed, for their tendernes, shortness, and well relishing. Some bake a Carp with spic, fruit, and butter; but in my judgment being sodden like a Bream, it is of as good a taste and better nourishment. A red Cavialie is made of their spawne in Italy; much eaten and desired of the Jews, for that they dare not eat of the Cavialie of Sturgians, Seales, and Tunny, because they are onely to feed upon scaled fish, and such as carry fins: above all things see that your Carps stink not of mud nor fenny filth; for they cannot then be wholesome for man's body.


Crevisses and Shrimps were appointed by God with Doron (as Athenaeus writeth) for quezy stomachs, and give also a kind of exercise for such as be weak: for head and brest must first be divided from their bodies; then each of them must be dis scaled, and clean picked with much piddling; then the long gut lying along the back of the Crevisse is to be voided. Lastly, the small claws are to be broken, wherein lyeth part of the best meat. Crevisses feed upon fish, water-herbs, and sweet clay; but most gladly upon the livers of young beasts; before we
Of Fresh-water Fish.

We are to use them, it were good to diet them in a cistern with crumbs of white bread for three or four dayes together, so will they be cleans’d of all impurities, and give a more strong and fine nourishment. They should be sodden in the water whence they were taken with a little salt; and never kept above a day after, for they will soon smell and putrifie: we do foolishly to eat them last, being a fine temperate and nourishing meat. They are best from the Spring until Autumn, and at the full of the Moon they are most commendable. The Females likewise are better then the Males, which a wise man will soon discern: for consumed persons they are first to be washed in barey water, and then to be sodden in milk (being first dis-caled) till they be tender; according as before I wrote of Shrimps.

Leucisci.

Daces, or Darts, or Dares be of a sweet taste, a soft flesh and good nourishment, either sod or broild; or pickled like Anchovies after the Italian manner.

Anguilla.

Eeles have so sweet a flesh, that they and Lampreyes were dedicated to that filthy Goddess Gula or glutony; yet withall it is so unwholsome, that some Zoilus or Momus would have accused nature, for putting so sweet a taste into so dangerous a meat: for Eeles (as Hippocrates writeth) live most willingly in muddy places; and in his Epidemiques he rehearseth many mischiefs to have happened to divers through eating of Eeles; they give much nourishment, but very corruptible: they loosen the belly, but bring fluxes, they open the wind-pipes, but stop the liver; they clear the voice, but infect the lungs; they encrease seed, but yet no good seed: finally they bring agues, hurt the stomach and kidneys, engender gravel, caufe the strangury, sharpen the gout, and
and fill us full of many diseases; they are worst in Sommer, but never wholesome: the elder ones are least hurtful and if any be harmless it is the silver-bellied and the sandy Eele. *Arnoldus de villa nova,* saith that no Eele is free from a venemous malignity and a kind of glutish suffocating juice. But *Fovius* reporteth that some Eeles are engendred in a little River by Cremona, let's a great deal, then our little griggs, hurtful in no disease, but of a pure wholesome and good nourishment; which I will believe because so grave a Chronicler reporteth it: otherwise I should think ill with *Hippocrates* of all Eeles, even of those little ones as well as the Eeles in Ganges, which are thirty foot long, as *Pliny* writeth: Verily when Eeles only sink to the bottom, and all other fishes float after they are dead, it cannot but argue them to be of a muddy nature, little participating of that aereal substance which moveth and lightneth other fishes. Again, fish like an Owle it never comes abroad to feed but in the night time; it argueth a melancholick disposition in itself, and a likelihood to beget the like in us. Great Eeles are best roasted and broiled, because their maligne humour lieth more next under the skin then in their flesh, which is corrected or evaporated by the fire. Next of all they are best poudred and sowced, and baked with butter, salt, and pepper; but worst being sodden in water, ale, and yeast, as commonly they are; for the yeast addeth one maglinitness to another, and doth more hurt then I can express to the stomach, liver, and blood.

*Rhombi fluviatiles.*

Flounders if they be thick and well grown are a most wholesome and light meat, being sod with water and verjuice, or fried with vinegar and butter; but the little Flounders called Dabs as they are little esteemed of, so their warrish and flaggy flesh doth justly deserve it.
Of Fresh water Fish.

Thymi.

Grailings called both of Greeks and Latins Thymi, because their flesh smelleth like thyme when they be in season, are a white, firm, and yet a tender meat, tasting no worse then it smells, and nourishing plentifully. Seeth it in such sort, as was described in our Treatise before of dressing Brems, and you will find few fishes comparable unto it; of all scaled fishes they only want a gall, which perhaps is the cause of their greater excellency.

Gobiones.

Gudgins are of two sorts, one whiter and very little, the other bigger and blackish, both are as wholesome as a Perch; but if any be found yellowish, they are dry, lean and unseasonable. Galen commendeth their flesh exceedingly, not only because it is short and pleasant in taste, being fat and friable; but also for that it is soon concocted, nourisheth much, and encreaseth good blood. They are best which lye about rocky and gravelly places, for fenny and lake Gudgeons be not wholesome.

Paganelli.

Rondeletius in his book of fishes, mentioneth two Sea Gudgins called Paganelli of a far greater length and bigness then ours are of, which our Western fishermen call by the name of Sea-cobs: they sometimes come up the River of Yske, where they are taken and brought to Exeter, and accounted (as they are indeed) a most found, light, wholesome, and nourishing meat.

Capitones.

Gulls, Gaffs, Pulches, Chevins, and Millersthombs are a kind of jolt-headed Gudgins, very sweet, tender, and wholesome, especially when they be with spawne; for their eggs are many and fat, giving good nourishment; and though their flesh be hard in Albertus judgment, yet it never putrifeth, and is well digested.
Groundlings are also a kind of Gudgins never lying from the ground, freckled as it were on each side with seven or eight spots; they are seasonable in March, April, and May: the best lye lowest, and feed finest, sticking upon gravel; but they which lye near to great Cities, feed upon filth, and delight in the dead carcasses of men and beasts, therefore called of the Germans Leijtessers.

All sorts of Gudgins be wholesome either sod or fried, agreeing with all constitutions of body, sicknesses and ages.

Pungitij. Spinachia.

Hackles or Sticklebacks are supposed to come of the seed of fishes spilt or miscarrying in the water; some think they engender of their own accord, from mud or rain purifried in ponds: howsoever it is they are nought and unwholesome, sufficient to quench poor men's hunger, but not to nourish either rich or poor.

Tacks or young Pickrels shall be described hereafter, when we speak of the nature of Pikes.

Kobs or Sea-gudgins (taken yet in fresh water) are before spoken of in the discourse of Gudgions.

Lampreta. Murena.

Lampreys and Lamprons, differ in bigness only and in goodness; they are both a very sweet and nourishing meat, encreasing much lust through superfluous nourishment; were they as wholesome as sweet, I would not much discommend Lucius Murena and the Nobles of England for so much coveting after them: but how ill they are even for strong stomachs, and how easily a man may suffer on them; not onely the death of King Henry the first, but also of many brave men and Captains may sufficiently demonstrate. Pliny avoucheth.
of fresh-water fish.

Eth that they engender with the land Snake: but fish they engender and have eggs at all times of the year, I see no reason for it. Aristotle faith, that another long fish like a Lamprey called Myrus is the Sire: which Licinius Macer oppugneth, affirming constantly that he hath found Lampreys upon the land engendring with Serpents, and that Fisher-men counterfetting the Serpents his, can call them out of the water and take them at pleasure. They are best (if ever good) in March and April; for then are they so fat, that they have in a manner no back bone at all: towards Summer they wax harder, and then have they a manifest bone, but their flesh is consumed: Seeth or bake them thoroughly, for otherwise they are of hard and very dangerous digestion. Old men, gowty men, and aguish persons, and whosoever is troubled in the sinews or sinewy parts, shoul’d shun the eating of them no lesse, then as if they were Serpents indeed. The Italians dress them after this sort; first they beat them on the tail with a wand (where their life is thought to lye) till they be almost dead, then they gagg their mouth with a whole Nutmeg, and stop every oiler-hole with a clove, afterwards they cast them into oil and malmse boiling together, casting in after them some crumbs of bread, a few almonds blancht and minced; whereby their malignity is corrected and their flesh bettered.

Cajus Hercius was the first that ever hem’d them in ponds, where they multiplied and prospered in such sort, that at Caesar the Dictators triumphal suppers, he gave him six thousand Lampreys for each supper, he fed them with the liver, and blood of beasts: but Vitius Pollio (a Roman Knight, and one of Augustus minions) fed his Lampreys with his slaves carcasses; not because beasts were not sufficient to feed them, but that he took a pleasure
Of Fresh water Fish.

Sure to see a thousand Lampreys sucking altogether like horse-leeches upon one man.

Concerning our English preparation of them, a certain friend of mine gave me this Receipt of baking and dressing Lampreys: namely first to powder them (after parboiling) with salt, time, origanum, then either to broil them as Spitchcocks, or to bake them with wine, pepper, nutmegs, mace, cloves, ginger and good store of butter. The little ones called Lamprons are best broiled, but the great ones called Lampreys are best baked. Of all our English Lampreys, the Severn-dweller is most worthily commended, for it is whiter, purer, sweeter, and fatter, and of less malignity than any other.

Loche.

Loches, meat (as the Greek word importeth) for women in child-bed, are very light and of excellent nourishment; they have a flesh like liver, and a red spleen, which are most delicate in taste, and as wholesome in operation.


Minoes, so called either for their littleness, or (as Dr. Cajjus imagined) because their fins be of so lively a red, as if they were died with the true Cinnabre-lake called Minium: They are less then Loches, feeding upon nothing, but licking one another. Gesner thinks them to engender of the wafst seed of Gadgins; others that they engender of themselves out of unknown matter; yet certain it is that they are ever full of spawn, which should argue a natural copulation of them with some little fish or other: they are a most delicate and light meat (their gall being warily voided without breaking) either fried or sodden.

Mulli.

Mullets of the River be of like goodness with the Sea Mullets,
Of Fresh water Fish.

Mullets, though not fully of so fine and pure substance. Philoxenus the Poet, supper at the lower mess in Dionysius Court; took suddenly a little leane Mullet out of the dish, and set his ear to the mouth of it; whereat Dionysius laughing, and asking him what newes? marry (quothe he) he tells me of some strange newes in the River, whereof none (as he faith) can more fully enform me then yonder great Mullet in the upper dish: so for his pleasant jest he got the greater; and withall gives us to note, that unless a Mullet be large and fat, it is but a frivolous dish, making a great shew on the Table, but little nourishing; how they are best to be drest, is already specified when I wrote of Breams.

Vetula

Olaffes, or rather Old wives (because of their mumping and soure countenance) are as dainty and wholesome of substance, as they are large in body; it was my chance to buy one about Putney, as I came from Mr. Secretary Walsingham his house about ten years since: which I caused to be boild with salt, wine, and vinegar; and a little thyme; and I protest that I never did eat a more white firm, dainty and wholesome fish.

Perca.

Perches are a most wholesome fish, firm, tender, white, and nourishing. Ansonius calleth them delicias mensae the delight of feasts, preferring them before Pikes, Roches, Mullets, and all other fish. Eobanus Hessius in his poetical Dietary, termeth them the River-partridges. Diocles the Phisitian writ a just volum in the praise of Perches, and Hippocrates and Galen most highly extoll them. They are ever in season, save in March and April, when they spawne. As the oldest and greatest Eele is ever best, so contrariwise the middle Perch and Pike is ever most wholesome. Seeth them in wine-vinegar, water, and
Of Fresh-water Fish.

and salt; and then either, eat them hot, or cover them in wine-vinegar to be eaten cold: for so they both cool a distempered feverous stomach, and give also much nourishment to a weak body.

Lupi.

Pikes or River-wolves are greatly commended by Gesner and divers learned Authors for a wholesome meat, permitted, yea enjoined to sick persons and women in child bed; yet verily to speak like a Lawyer, I cannot perceive quo warranto; for if fenney or muddy-ri-vered fishes be unwholesome, the Pike is not so good as Authors make him, living most naturally and willingly in such places where he may fat himself with froggs and filth. Futhermore when a Pike is big and full grown, is not his flesh rather to be counted hard, then firm; indeed I will not deny but a Pike of a middle size, fed in gravelly ponds with fresh livers of beasts, sodden crisp in wine-vinegar and sweet-herbs, is of no bad nourishment for any man, but fittest for hot chollerick stomachs and young persons. Macrobius writeth, that the best Pike is taken in a clear River betwixt two bridges; but I never saw them fat in any clear River, and therefore I suspect their goodness.

Certain it is that old great Pikes are very hard, tough, and ill to digest: young ones (called Jacks) are contra-rivise to wrath and moist. Chuse therefore one of a middle growth, for it is most likely to nourish us best. The Germans having split them along the back, thrust their tails into their mouths, and then fry them a little with sweet butter, then they take them out of the frying pan, and boil them (as long as one would seeth an egg) with wine, water, vinegar, and salt, gallopping on the fire, and last of all having sprinkled it over with the Bb pow-
powder of cloves, cinnamon and ginger, they serve it to the Table.

Rutili.

Roches, or Roch fishes (called so of Saint Roch that Legendary Aesculapius and giver of health) are esteemed and thought uncapable of any disease, according to the old Proverb, *As sound as a Roch*. Hence have men collected, that the flesh of them is light, sound, and wholesome; which verily is not to be denied, being sodden like a Bream: they are full of bones, which maketh them the less regarded, though wisemen know well enough, that rosees are rosees, albeit their tree be dangerous and full of thornes.

Cernue Aspredines.

Ruffs or Ruggels are not much unlike to Perches, for the goodness of their flesh, though their skin be rougher: the best live in sandy places, where they wax exceeding fat and sweet; dress them as you do perch’es: some take them for the Base; and verily by Gesners description they disagree as much as nothing.

Salmones.

Salmons are of a fatty, tender, short, and sweet flesh, quickly filling the stomach, and soon glutting. Gesner commendeth them that go farthest up into fresh Rivers, accounting them worst which are taken nearest the Sea; which I find to be true in the difference betwixt the Salmons of upper Severn (betwixt Shrewsbury and Beauldy) and the Salmons taken betwixt Glocester and Bristowe. Nevertheless if they go too high up the River, they wax leaner for want of sufficient nourishment, as manifestly appeareth (which I myself have seen) in the Salmon of the Rhine taken at Ringleid beyond Basel, and at Oppenheim above the City of Mentz. Salmons come in and go out with the Buck; for towards Winter they
Of Fresh-water Fish.

they wax kipper, full of kernels under their throats like a meads hogg, and lose both their redness of flesh, and alfo the pleasure of tafte which else it giveth: they are to be sodden wholly in wine, or wholly in water; for if they be sodden in both, they prove tough and unpleafant: it is best to feeth them in wine vinegar and falt, or else parboile them onely in water, being cut into certain pieces, and having fliekt those pieces full of cloves, broil them upon a gridiron, and baft them with butter, and serve them in with fawce made of vinegar, cinamon and sugar. Some have pickled Salmon as Sturgian is used, and find it to be as dainty, and no lefs wholesom; but falt Salmon loseth a double goodnes, the one of a good tafte, the other of a good nourishment. Hot Salmon is counted unwholefome in England, and suspected as a leprous meat, without all reason; for if it be sodden in wine, and afterwards well spiced, there is no danger of any fuch accident.

As for Salmon pales (which indeed are nothing but Sea-Trouts) howsoever they be highly commended of the Western and Welch people; yet are they never enough commended, being a more light, wholesom, and well tafted meat than the Salmon it felf.

Salmunculi.

Shuins, feem unto me akin to Salmon, whereof plenty is taken in the River running by Cardiff castle: but it surpasseth the Salmon as much in goodnes, as it is surpassed by him in length and greatnes, boil it in wine vinegar falt, and sweet herbs, and you fhall find it a delicate and wholesom fish.

Violaceae. Epelani Rondeletij.

Smelts are fo called, because they fnell fo sweet; yea if you draw them, and then dry them in a shadowy place, (being feasonably taken) they fhall retain a snell as it were
were of violets. Their flesh is of the finest, lightest, softest, and best juice of all other fish; their excellency is in winter, and whenever they are full of spawn. Western smelts have the greatest commendation for their greatness and goodnes. Void the gall cleanly, and then use the livers, guts, bellies, and fat for great restoratives. The best are taken by Kew and Brainford within eight miles of London, and at Westchester. Seeth them in hot boiling water and salt, and take them out as soon as they are sodden; for lying long in the water they will wax flaggy: their sauce is butter and verjuice mingled with a little gross pepper, but if you fry them in butter, eat them with the juice of civil-orenges, for that is their best sauce.

Trutta.

Trouts are so great in Northumberland, that they seem thicker than Salmons, and are therefore called Bull-trouts; there are especially two sorts of them, Red-trouts resembling little fresh-water Salmons, and therefore termed Salmon-trouts; and Gray-trouts or Skurfs, which keep not in the channel of Bournes or Rivers, but lurk like the Alderlings under the roots of great Alders; they are both a very pleasant and good meat for sound persons: but they are fouly mistaken, which prefer them in agues before Perches, (whose flesh is tender, friable, light, of good juice, and speedy concoction) when they are in no one thing comparable unto them: they are best being sodden like a Bream and eaten hot, for being eaten cold they lose much of their grace and more of their goodnes.

Tinca.

Tenches are naturally such friends to Pikes, that nitty it is they should be separated; yet sith I have followed the order of the Alphabets, I could not but divide
Of Fresh-water Fish.

divide them in name though they agree in nature. Old writers hardly vouchsafe to mention them, because they were one of the begetters of beggars meat; the very feeling and smell of them, shew, that a Tench is but a muddy and slimy fish. Albertus living 1252 years after Christ, was the first that ever wrote of the nature of the Tench. His flesh is flopping, slimy, viscous; and very unwholesome; and (as Alexander Benedictus writeth) of a most unclean and damnable nourishment. Antonius Caetus faith, that a fried Tench is a secret poison: and I remember that Dr. Cajus (whose learning I reverence) was wont to call Tenches good plaisters, but bad nourishers. For indeed being outwardly laid to the soles of one's feet, they oftentimes draw away the ague; but inwardly taken they engender pallsies, stop the lungs, putrifie in the stomach, and bring a man that much eats them to infinite diseases; they are very hard of digestion, burdensome to the stomach, encreasing slimy nourishment, and breeding pallsies, and appoplexies in the head: From May to November they are very dangerous; afterwards, hot cholerick and labouring men may be refreshed by them, but none else: they are worth being fried, best being kept in gelly, made strong of wine and spices.

**Umbra.**

*Umbers* have a dry and whitish flesh, like the flesh of gray-trout, being of the like substance, quality and goodness, and needing no other preparation. The belly of it is preferred before the other parts, and is wholesome in the Dog-days. Pisanelles faith that it is called *Umbra* in Latin, because it swimmeth in the river like a shaddow; and he commendeth it exceedingly for young and hot stomachs, as that also it is soon concocted and encreaseth seed.
CHAP. XX.

Of such living Creatures and Meats, as be neither Flesh nor Fish, and yet give good nourishment to the body.

Cochele terrestres.

Nails are little esteemed of us in England, but in Barbarie, Spaine, and Italy they are eaten as a most dainty, wholesome, nourishing, and restoring meat. Let us beware when, and in what sort, we use them; for they are naught whilst they feed, but towards winter having scourged themselves from all excrements, and barled themselves fat with sleep, then are they wholesomest: also if they feed in woods or in gardens full of Physick-hearbs, they are strong both of smell and taste and dangerous to eat of. They desire of all other herbs to feed of daffadills and asphodils; but then they are not so good, as those that feed upon other herbs and fruits, but especially upon Dew-berries. In Cales and Spain they feed chiefly upon orenge floweres, which makes them very pleasant in eating. In the Islands of Majorca and Minorca, they never come out of their caves, but live by sucking one another's shell, hanging together like a gluster of grapes, which no doubt are of a purer substance then ours, that suck and feed upon all herbs. Fulvius Hilpinus not long before the civil war betwixt Cesar and Pompey, made in his garden several snail-parks (as I may call them) keeping every kind by themselves; there might one find the white snails of Reate, the gray and great snails of Ilyricum; the fruitful snails of Africa, and the Solitan snails, most famous
famous and excellent of all others: which he suffered not to feed upon what they lifted, but made certain papp with sweet wine, honey, and flour, whereby they were fed so fat, and became so wholesome, sweet, and delicate, that they were highly esteemed, being sold every diuellshf full for Fourscore Quadrants. But such no man is in hope to gain so much by that Occupation, they which must needs use them, may chuse them in this sort: First, let them choose them of middle size, feeding all Sommer time in hilly places upon wholesome Herbs. Secondly, let them not eat them till September be past, for by that time they are thoroughly purged of all Excrements. Also, they are unfit for weak, cold and moist Complexions, because they themselves are cold in the first degree, and moist in the second. They are best for hot stomachs, cholerick constitutions, thirsty dis-temperatures, watchfull brains, and men troubled with Ulcers of the lungs, and free from all stoppings and inflammations of the Kidneys. Pliny wills them to be first parboyl’d in warm Water with sweet Herbs, and then to be broyl’d upon the Coles, and to be eaten ever in an odd number: but if you dress them as Apicius appoints Periwinkles to be dress’d (which I before described in the Treatise of Periwinkles) they will prove a light, wholesome and good nourishment.

Testudines.

Tortises are likewise no usull Meat amongst us: yet because I see no reason butthat Riott may bring them in, and make them as familiar unto us as Turkies are, I will write something of their choice, use, hurtfulness, correction and degrees of Temperature. Choose ever the greatest, fullest of Eggs, liveliest eyed, and fattest at home with the best meat. Their flesh nourishes plentifully, and recovers men out of Consumptions. Yet is
Of such living Creatures and Meats,
it slowly digested of weak stomacks, engendering thick
and phlegmatick blood, and making the eaters sleepy
and floathfull. Wherefore seeth him thoroughly in
many Waters with sweet Herbs and hot Spices; especial-
ly for that it is no less cold then Snails, and fully as
moist, agreeing only at such times of the year, and for
such kinde of persons as Snails be thought convenient
for.

Rana.

*Frogs* are of hard concoction, troublesome to the
stomack, breeding much phlegme, and giving no sound
yea rather a bad juice: Yet Water-frogs are best, of
the bigger sort, and both bred and taken in a dry season.
Their hinder parts and Livers (which be two in each)
are the best to be eaten; and being throughly sod in
oyle, salt-water and Vinegar, and eaten with sauce made
of sweet Herbs, Onions and Scallions, they are no bad
meat for cholericke young men, though for old and phleg-
matick persons they be wholly unprofitable. They are
moist in the first degree, and cold in the second, and
therefore to be corrected with hot and drying simples.

*Mel:*

*Honey* and Bread was a great Meat with *Pythagoras*
and his Scholars, and counted a sufficient food for a tem-
perate life. For Bread strengthens the body, and *Hony*
both nourishts much, and also cleanseth away superflu-
ities, *Pollio Romulus* being asked by *Augustus* the
Emperor, how he lived so long! By nourishing (faith ha)
my inwards with *Honey*, and my outward parts with
oyle. The like answer likewise made *Democritus*, be-
ing demanded the like question. Furthermore, it is so
generall a Meat thorough all *Russia*, that the Children
eat it on their bread every morning, as ours do Butter to
their breakfast: with whom, and with Old men, it
agreeeth
as are neither Flesh nor Fish.

agreeth exceeding well, cleansing their breasts, opening their pipes, warming their stomachs, refilling purifi

action, procuring solubleness and urine, and engendering sweet and commendable blood: but young men whose moisture is less then childrens through sharpness of heat, and whose stomachs are hotter then old mens) by much eating of hony inflame their blood, encrease choler, bloody fluxes, wind, and obstructions, together with a continual loathing of meat and a disposition to vomit: 
hony-cakes were wont to be a great dish in old times at the end of banquets, as ginger-bread is with us; which custome Macrobius and Gellius have justly reproved, Macr. 2. lat. c. 8.

because sweet things being last eaten, open the mouth of the stomach, which after meat should be closed, and as it were sealed up to help concoction: Wherefore Pisanellus de cfc & potul.
doeth very well, in prescribing us to eat sugar-rosar or some foure fruits after hony, to prevent the engend\n
ring of choler in the stomach, and to help the same whilst it concocteth. Raw hony is never good, there
fore clarify it throughly at the fire; and chuse the whitest, purest, clearest, most glittering and thickest, for they are notes of the best hony: also let it be hony that ran and was never pressed out of the combs, and of young Bees rather then old, feeding upon thyme, rosemary, flowers, and such sweet and wholesome herbs. Then may you boldly give it as meat to young children, to cold and moist complexions, and to rhumartick old men, especially in Northern Countries, and cold cli

cmiles, and in the winter season.

C c

CHAP.
CHAP. XXI.

Of Fruit and the differences thereof.

Now we are come to the last course, which in ancient and more healthful ages was the first and onely, whilst mens hands were neither polluted with the blood of Beasts, nor smelt of the most unwholesome sent of fish. This kind of meat is commended (like the Hebrew tongue) for three principal reasons; antiquity, purity, and sufficiency; for it was more ancient then either flesh or fish by two thousand years; it is so pure of itself that it never defiles the hand nor needeth any great dressing: and that it is sufficient to maintain us long in life, not onely the history of the first twelve Patriarches, but also whole nations living at this day in India, Africa, Asia, and some parts of Europe do sufficiently declare, feeding wholly or principally of fruit; whereof I find three chief or especial kinds, namely Orchard-fruit growing upon trees: Garden-fruit growing upon shrubs, herbs and roots: and Field-fruit concluded under the name of Graine.
Of all Orchard Fruit.

Pruna. Armeniaca chrysomela.

A Bricocks are plums diffembled under a peachescoat, good only and commendable for their taft and fragrant smell, their flesh quickly corrupting and degenerating into choler and wheyish excrements, engendering pestilent agues, STOPping the liver and spleen, breeding ill juice, and giving either none or very weak nourishment; yet are they medicinable and wholesome for some persons, for they provoke urine, quench thirst: and Sirup made of the infusion of dried Abricocks, qualifies the burning heat and rage of fevers: They are least hurtful to the stomach, and most comfortable to the brain and heart, which be sweet kerneld, big and fragrant, growing behind a Kitchin-chimny (as they do at Barnelms) and so thoroughly ripened by the Sun, that they will easily part from their stone. They are best before meat, and fitteft for hot stomachs; but let not women eat many of them and let them also remember to drown them well in Sack or Canary wine. Galen preferreth 3 de alim. fac. Abricocks before Peaches, because they are not so soon corrupted: whereas common experience sheweth the contrary, for as Abricocks are soonest ripe, so of all other stone fruit they soonest corrupt in a mans stomach.

Amigdale.

Almonds (into whom fair Phyllis was turned, as Poets imagine) are of two sorts, sweet and bitter. These are fittest
Of all Orchard Fruit.

fittest for medicin, but the sweet ones for meat. The sweet almonds are sometimes eaten green of women with child to procure appetite, and in Summer of others, because then they are most pleasant: but they nourish most after the fall when they are fully ripe, being blanched into cold water, they fatten the body, give plentiful nourishment, encrease flesh and seed, help the brain and eyesight, purge the brest by spitting, clear the voice, cleanse the kidneys, and provoke sleep; eat them not when they are very old and wrinckled, for then they stay long in the stomach and breed headache: if they be eaten with sugar (as they are in march-paens, or in cullices, mortises, rice porridge, or almond milks) they are of greater nourishment and more easie digestion, but then they are to be eaten alone, not in the middle (and much less in the end) of Meals.

Mala.

Apples be so divers of form and substance, that it were infinite to describe them all; some consist more of air than water, as your Puffs called mala pulmonae; others more of water than wind, as your Costards and Pome-waters, called Hydrotica: Others being first graffed upon a Mulbery stock wax thorough red, as our Queen-apples, called by Ruellius, Rubelliana, and Claudiana by Pliny. Roundlings are called mala Sceptiana of Sceptius; and Winter-goldings, Scandiana Plini, Pippins mala, Petisa; Pear-apples, Melapia; and Pear-mains or Peauxans no doubt be those Appiana mala, which Appius graffed upon a Quince, smelling sweetly, and tasting a little tart, continuing in his goodness a year or two. To be short, all Apples may be sorted into three kinds, Sweet, Soure, and Unfavoury. Sweet Apples moisten the belly, open the brest, ripen rhumes, ease the cough, quench thirst, help spitting, cure melancholly.
Of all Orchard Fruit.

choolly, comfort the heart and head (especially if they be fragrant and odoriferous) and also give a laudable nourishment. Soure Apples stay the belly, hinder spitting straiten the brest, gripe and hurt the stomach, encrease phlegm, and weaken memory. Unfavorable Apples are unfit for our eating, appointed rather to fat Hogs and Swine, then to come into our stomachs. Old Apples are best (if they be such as can bear age) because by long lying they lose two ill qualitities, Waterishness and Windiness, and have also a more perfect and pleasing taste. As Nuts, Figs, and Mulberries be best towards the lowest boughes, so contrariwise Plums, Apples, and Pears be best from the top of the Tree, and hanging on the sunny side. Sweet Apples are to be eaten at the beginning of meat, but soure and tart Apples at the latter end. All Apples are worst raw, and best baked or preserved. None at all are good sodden besides the Codlin; which afterwards being made into tart stuff, and baked with rose-water and sugar, is no bad meat: their coldness and waterishness is soon corrected, either in baking, roasting, or preserving with cinnamon, ginger, orange-pills, aniseed, caraway-feed, sweet fennel-feed, and sweet butter.

Now whereas the old Proverb (ab ovo ad mala) sheweth that Apples were ever the last dish set upon the board, you must understand it of tartish and soure Apples, or else justly (though newly) find fault with an old cusome. Philip of Macedonia and Alexander his son (from whom perhaps a curious and skilful Herald may derive our Lancashire men) were called Philomeli Apple-lovers, because they were never without Apples in their pockets; yea all the Macedonians his Countrymen did so love them, that having neer Babylon surprized a Fruiterers hoy, they strived so for it that many were drowned; which sight was therefore called by Historiogra-
Of all Orchard Fruit.

riaphers, Melomachia, the Apple-fight; but cruel fluxes surprized the Army upon this, and many dyed of intolerable gripings.

Oxycanthe. Spina acida.

Berberies preferred, are a great refreshing to hot stomachs and aguish persons; and being kept in pickle they serve for salters and the garnishing of meat; but they are of very little nourishment themselves, or rather of none at all, though by a pleasant sharpness they edge an appetite.

Prunus-Sylvestris regina.

Bullaces likewise (both white, speckled and black) are of the like nature, being stewed, baked, roasted, or preserved; fitter to be eaten last to close up the upper mouth of the stomach, then first to stop the neither mouth, unless it be in fluxes.

Sorbi.

Cervises (like to Medlers) are then truely ripe, when they are rotten; if you would choose the best, choose the biggest, most poulpy, and voidest of stones. They are cold in the first degree, and dry in the third, giving little nourishment, but stayning fluxes, preventing drunkenness, strengthening the stomach, and making a sweet breath; their great astringency sheweth that they are to be eaten last, for otherwise they will bind the body, burden the stomach, and engender very gross humors. Pliny maketh four kind of Cervisses, one as round as an Apple, another bottled like a Peare, the third ovale made like an egg. The Apple-cervise is most sweet, fragrant, and nourishing, the other of a most winy taft; the fourth kind of Cervise is a very little one, called the Torment-Cervise, allowed for nothing but that it ceaseth the torments of bloody fluxes.

Cherries were neither brought into Italy nor England.
Of all Orchard Fruits.  

Land till Lucius Lucullus returned from his victory against Mithridates; whereof there are chiefly four sorts amongst us.

Iuliana.

Iulians which are very red, soft, and pulpy, never good but under the Tree; for they rot in carriage a little way.

Aproniana.

Apronians, which are red, round, and harder, and can abide the carriage.

Duracina.

Duracines or in French Cœurs, or heart-Cherries, because they are made like a heart, which are the firmest of all other.

Aetiana.

The blackest of all be called Aetians, because they were brought from Aetium a promontory of Epire. In England we have also seen white Cherries growing, wherein the artificial choler marred the good nature and taste of them; wherefore I will not commend them for wholesomeness, but shew their rareness.

Concerning their uses, let us remember thus much; that the Cœurs or French Cherries are most cordial, the common and pulpy Cherries most nourishing, the black Cherries kernel is the best meat, but his flesh un-wholesome and loathsome to the stomach.

Furthermore our common Cherries being ripe and eaten from the Tree in a dewy morning, loofen the belly: when contrariwise Cœurs and red foure Cherries bind the same, being of a more dry and astringent faculty.

All Cherries (saving them which are black) flake thirst, cool moderately, and procure appetite. Sweet and ripe Cherries should be eaten foremost; others are
Of all Orchard Fruit.

to be eaten last, either scalded or baked, or made into
tart stuff, or preserved with sugar, or rather dried after
the German manner; which they keep all the year
long to quench thirst in agues, to cool choller, to stir up
appetite, to unfur the tongue and relish the mouth, to
stay puking, vomiting, and all kind of fluxes.

Chestnuts are so disrecommended of Galen in his book
of Thin Diet, that they should be little esteemed, had
not latter ages better considered of their nature. Pliny
thought (and I allow his reason) that it could not be a
vile meat, which nature had hidden with such wonderful
and artificial covers or husks. Divus Tiberius having
been in Sardinia, or rather (as I take it) at Sardes in Li-
dia, brought from thence some chestnuts, and set them
in Italy; whence no doubt they were derived into France
and England. It is questioned by some, whether raw
Chestnuts may not engender lice. But the French Chest-
nut is bigger, tenderer, and far sweeter then ours, where-
of there are two kinds, the one of a light and reddish
colour fittest to be roasted, the other resembling a dark
bay, enclining to a blackish brown (called Costive of
Pliny) because they are best sodden. Of all Chestnuts
chufe the biggest, fullest, brownest and roundest, and
let them be three months old at the least before you eat
them: If you eat too many, they breed head-ache, col-
llicks and costiveness, but feed moderately upon them in
the midst of meals, and they nourish without offence.
They are dry in the second degree, and almost as hot as
dry; but seething remits a little of each, as roasting
addeth somewhat to either quality. They are best in
Winter, agreeing with moist complexions, and such as
are not subject to stoppings of the breast and liver.

Mala
Of all Orchard Fruit.

Mala medica & Citria.

Citrons, were not known in Homers time to be any meat: onely the pills thereof were burnt with Cedarwood in Temples, when they sacrificed to Apollo: as thinking the fume of it a special preservative against the Plague: Neither is the juice of them since commended, but to resift poison, to qualify humours putrefied within the body, to make a sweet breath, to cure hot burning agues, and to cure the longing of women with child; for which yet the seeds are thought most medicinable. Nevertheless I am sure as ripe Citrons in Spaine do nourish Spaniards, so preserved Citrons may no les nourish us, considering that their corrosive quality is altered by sugar, and their coldness made temperate thorough perboiling.

Pruna Damascena.

Damsons, which were first brought from the mount of Damascus in Syria, are a most wholesome Plum of all others, giving moderate nourishment in hot weather, to young chollerick and dry stomachs. The most nourishing be fully ripe, sweet, plump, and thin-skinn’d. Our custome is very bad to eat ripe Plums last, when their sweetness and lightness perswades us to eat them for most. Ripe Damsons eaten whilst the dew is upon them, are more medicinable then meat; but being eaten at the beginning of Dinner or Supper, they are more meat then medicin, and give an indifferent sustenance to an indifferent stomach, especially when they are preserved. Damsons not fully ripe, had need to be boiled or preserved, to correct their cold and crude nature; but as they are fit for hot stomachs and aguish persons, so none at all are good for them that be old, or cold, or watrish and phlogmatick of constitution.

The like may be said of Damase-prunes, brought out of Syria, Spaine and Italy, which are sweet, nourishing

D d
and pleasant being stewed or sodden; when contrariwise the French Prunen is harsh and sour, fitter to cool men in agues and to edg distafted stomachs, then to be offered any man in the way of meat.

**Dactili.**

Dates are usually put into stewed broaths, minced-pies, and restorative cullices, as though they were of very great and wholesome nourishment. Certain it is that they fat much and encrease blood, but such blood as easily turneth into hot choler. Alexander Souldiers were killed with new Dates; which taste so pleasantly, that only danger makes a man surcease to eat them. The best Dates grow by Jericho in Jewry, the next by Alexandria in Egypt; but the Dates of Barbary and Spaine have long withled bodies without substance: Chuse them which are ripe and not rotten, firm and not worm-eaten, sweet and not astringent, and at the leaft a year old after the gathering, for such are best for a cold Liver, fittest to move the Belly and to help the cough; whereas new Dates bind excessively, stop the liver, stomach, veins, and lungs, gape the guts, breed headach, hurt the teeth, and make little ulcers to arise in the mouth: yea ripe Dates lighting upon a bad stomach do easily putrifie, engendering malignant agues, & stuffing the body with crude humours, whereupon great stoppings encrease both of spleen and liver. They are hot in the second degree, and moist in the first, never good when they are eaten alone, or without sugar, which hindreth their speedy corruption.

Prunestina, Heracleotica, Pontica & Aventane nuces.


**Filberds and Haselmus,** coming first out of Pontus, and translated by the Romans into our Countrey, are found by experience to nourish the brain, to heal old coughs being eaten with honey, and to stay rhumes if they be
Of all Orchard Fruit.

be tossed. Also being peeled whilst they are green, and laid a while in water, and eaten afterwards with sugar or salt at the end of meat, they give a laudable nourishment, encreasing seed, tempering blood, and making it of a good confidence. Chuse ever the longest, ripest, and thinnest sheld, fullest of meat, and freest from spot or worm; also eat them whilst they are new, if you purpose to nourish much; for afterwards they wax more oily and less nourishing: they are best towards Winter, and fitter for strong and able stomachs, because they easily overturn weak stomachs and procure headache.

Ficus Crosii.

Figs are the sweetest fruit of the bitterest tree in the world; for neither leaf, nor bud, nor bark, nor wood, nor body, nor root, nor any part of it is sweet besides the fruit: nay the very ashes of a fig-tree, is as sharp and bitter as any root; yet figs themselves are so sweet, that onely for love of them the Frenchmen first invaded Italy, and inhabited a great part of it many years; yea Moschus Antimolus the Sophister having once tasted them, he hated all other meats during his life; and Plato so affected them, that he was called φίλοσταμος the Fig-lover; nay he loved them so much, that he died of lice, engendered of corrupt blood which the Figs made, also Pompeius Columna Cardinal and Viceroy of Naples, died suddenly in the arms of Aenien Nyphus that famous Philosopher, with eating too many figs.

Figs are dangerous without wine, but wholesome with it. Wherefore let all men beware of them, as Solomon bids us take heed of too much honey, lest our sweet meat bring sourer savour, and pleasure be punished with too late repentance. They are seldom eaten of us green from the tree, and of ourlandish figs, let Dioscorides commend his (οξικοι καλατρεσ,) yellow figs, Athenaeus his blue
Of all Orchard Fruit.

Figgs, and Pratenfis his Marics, or Fig-dates, yet in my judgement the round, short, and thick barrel'd Figs (having a thin skin, and a firm substance, with few seeds in them) are of all other the best, though not the sweetest, which I nothing doubt to be Callistruthia Galeni, and those delicate figs of Livia Pompeia which Pliny writes of.

The seed of Figs nourisheth no more then a stone, their skin hardly digesteth, onely their pulpy substance giveth much, though no very wholesome nor good nourishment. Chuse the softest, roundest, newest, soundest, thickest, and ripest; and as you drink wine upon cold and moist fruits, so drink small drink, or suck the soure juice of Oranges, Pomegranards, Lemons, or Citrons after Figs: thus being taken they augment fat, clear the countenance, provoke venery, quench thirst, resist venom, purge the kidneys of gravel, and nourish more then any Tree-fruit whatsoever. But if you would ripen a cold, or cleanse your pipes, or clear your voice, it is best to eat them with ripe Almonds, or to drink them with barly water: old age is most offended by them, and such as have stop't livers, or be of a bad and corrupt complexion.

Pistacia, or Pistacia.

Pisticks, or rather Pisticks (alluding to the Syrian word) are Nuts growing in the knob of the Syrian or Egyptian Turpentine-tree, being so much more wholesome, good and nourishing, by how much they are more sweet, odoriferous, full, big and green: They nourish plentifullly, open the liver, cleanse the breast, strengthen the stomach and kidneys, stay fluxes and vomitings, fatten the body, stir up lust, and resist poison. They are wholesome both before and after meat, being eaten with old-pippins, or sugar-roset.
Of all Orchard Fruit.

Children and hot complexions must not use them, for they enflame their thin blood, and cause giddiness: but even Galen (who discommends them more than he needed) alloweth them in Winter for cold phlegmatic and weak stomachs. Isaac faith, that they are hot and dry in the second degree, whereof indeed they want very little.

Uva.

Grapes differ two ways especially, in substance and taste. In respect of substance, they are either fleshy, which are fittest for meat, or winy and thinn, which are fittest to drink, being made into wine. In respect of taste, sweet Grapes fatten and nourish most, being of hottest constitution, and speediest concoction; yet they swell the stomach, engender thirst, and loosen the body. Sour and harsh Grapes are cold in operation, hardly digested, of little nourishment, griping and yet binding the belly, and therefore fitter to be tasted of as lawce, then to be eaten as meat.

The Germans hang up clusters of ripe Grapes (suffering them not to touch one another) upon lines in a cold Gallery, or rather in their Bed-chambers; which being dried nourish much, and yet neither swell the stomach nor cause looseness: in heat of agues one such Grape or two at the most do more refresh the mouth, and restore the taste, then six ownces of conserve of cold Berries.

Haselnuts are already written of in our Treatise of Filbirds.

Mala Iunia:

Iunitings are the first kind of Apples which are soonest ripe, coming in and going out with the Month of June; of a little round and light substance, tender pulp, and very fragrant smell; sent at that time to cool cholera,
Of all Orchard Fruit.

Choler, slack thirst, and restore spirits decayed with heat of Summer; it giveth sufficient, though no great nor strong nourishment, being fitter for young and hot complections, then them which are weakened with phlegm.

Corni.

Kornils or Corneols are of a very astringent and binding taste, fit to nourish weak stomachs that can keep nothing, or weak guts that void all things. For sound men they are not good, but eaten in small quantity after meat, because they firmly seal up the stomach, and accidentally help concoction. Tart stuff or Marmalade may be made of them to that purpose, wherein no doubt they excel quinces. Egleutius berries be of the like substance and nature.

Malum Limonium.

Lemmons approach near unto Citrons: and Limes are engendred of them both. Their poulp is cold and dry in the third degree; their peel hot and dry in the second, and their seed temperate. If you eat the juice alone, it causeth gripings, leanness and crudities; but if you eat the peel with the pulp (as nature seemeth therefore to have united them) the heat of the one corresteth the rawness of the other, and not onely the stomach, but also the heart is comforted by them both. They of Naples and Genoa slice the best and sourest Lemons and Citrons very thin, and having cast on salt and rosewater, use them as a general sauce to all flesh and fish; by which preparation an appetite is procured, their wine well tasted, and their kidneys scoured.

But forasmuch as we live in a colder climate, it is best to take the ripest sort of Lemmons, and to steep their slices, peel and all in wine, sugar and cinamon upon the warm coals, and then to eat them alone, or with our meat. Let old and consumed persons beware of them; for
Of all Orchard Fruit.

for they will spend their spirits with abundance of urine, and also overthrow their natural heat, which is rather to be quickned and restored with wine, then quenched or quelled with so great a cooler.

Mespila.

Medlars were not seen in Italy whilst Cato lived, but now in England there be too many. Concerning the fruit itself, it is never good till it be rotten; wherein the bus-meddlers of our age may also worthily be compared to them: the great ones (called Setania) have most pulp, the little ones less, but more fine and fragrant: these also do more comfort and bind the stomach, though the great ones excell them in plenty of nourishment: either sort is to be eaten last, because they are of an heavy and astringent nature, burdensome to the stomach, and engendering gross humours, if they be eaten first.

Mora.

Mulberries being black and fat (which is a signe of their full ripeness) are hot in the first degree, and moist in the second; fittest to be eaten before meat; because they easily pass from out the stomach to the guts, drawing the other meat along with themselves: they please the stomach, procure losness of body and urine, nourish sound and clean bodies, though they corrupt in unclean stomachs; also they smoothen the harshness of the throat, quench thirst, delay choler, and cause no great but yet a natural appetite to meat. They should be gathered before Sun-rising, and given onely (as I said) to clean stomachs and before meat; for they will else corrupt and swell us up, and drive us perhaps into some putrefied fever. They are fittest in Summer for young men, and such as abound with blood and choler.

Unripe Mulberries (which is discerned by their white-
Of all Orchard Fruit.

ness and redness) may be good to make medicines for ulcered throats and fluxes of the belly, but they deserve not the names of nourishments.

When Mulberies cannot be gotten, Blackberries or Dewberries may supply their room, to which Galen ascribeth the like virtues. This one thing let us note, omitted of all Herbarists of our latter age; that albeit a Mulbery Tree be called in Greek and Latin Morus, that is to say, a fool; yet her wisdome excelleth all other Trees in my judgement, because it never budeth till all sharp weather be clean gone, and then spreadeth out her leaves more in a day, than all other Trees did in thirty before.

Olive.

Oliv[es](the desired salade of divine Plato) are an usual dish at most mens Tables, though none of them grow in England. Wild Olives are better, then those which are set in City Orchards; which the very Birds do know in Italy, more coveting the wilder sort. We have three sorts of them brought into our Countrey, Spanish olives, Italian olives, and Olives of Provence. The first sort is the biggest, but yet the worst, being too yellow, too soft, and too full of oil: the Italian Olive is almost as big, but more firm of flesh, and pleasanter through retaining his natural greenishness. The Province Olives are less than either, something bitterer also and more leather like skind, yet better for the stomach then the Spanish, though nothing neer the Italian or Bononian Olive in flesh, taste, or goodness: There also their pickles is made of water, salt, ind sweet fennel, which giveth them a greater grace, and maketh them less heavy unto weak stomachs.

All Olives (even the best) are but of flow and little nourishment; serving especially to provoke appetite, to cleanse the stomach of phlegm, to strengthen the guts,
Of all Orchard Fruit.

guts, and to cure loathing of meat. It were good to take them out of their salt pickle (which enflameth blood) and to lay them a while in vinegar before we eat them, to correct their heat, and make them more agreeable to the stomach. They are best in the midst of meat with a French salad; for being first eaten, they lye heavy in the stomach, and being last eaten, they offend the head with their brackish and salt vapours, which hinder sleep and encreaseth thirst.

Malum Aurantium.

Orange are brought hither of three kinds, some exceeding sweet, others soure, and the third sort unsavory, or of no relish. The first sort are sweet and temperately hot, of indifferent nourishment, good for stoppings of the brest, rhumes and melancholy. Very soure Orange are extremly cold, making thin and warish blood, and gripping the belly; but right Civil-oranges have a pleasant verdure betwixt sweet and soure; whose juice and flesh preserved, cause a good appetite, bridle choler, quench thirst, yet neither cool nor dry in any excess. As for unsavory Oranges, they neither nourish nor serve to any good use, but lie heavy in the stomach, stirring up wind and breeding obstructions in the belly: being eaten with sugar and cinamon, civil-oranges give a pretty nourishment to aguish persons, whose stomachs can digest no strong meats; and also their pills preserved do somewhat nourish, especially if they be not spoiled of the white part, which is most nourishing; as the outward rind contrariwise is most medicinable; chuse the heaviest, ripest, and best coloured, and those that taste pleasantly betwixt sweet and soure.

Mala Persica.

Peaches shew manifestly how change of earth and climate may alter natures; For Columella and divers before
Of all Orchard Fruit.

fore Plinie's time have recorded, that in Persia (from whence they were brought into Europe) peaches are a deadly poison; but with us the smell of a ripe, tender, and fragrant peach comforteth the heart, and their meat not only causeth appetite, maketh a sweet breath and cooleth choler, but also easily digesteth and giveth good nourishment. I never saw greater store of good peaches than in Switzerland, where the poor men eat themselves and their hogs with them exceedingly when they are in season. All Peaches are to be quartered, and laid in strong wine before they are eaten. Ripe Peaches according to Galens rule must be eaten in the beginning of meals, because they are a moist and slippery fruit; but hard and unripe Peaches are best at the end of meat (if ever they are good at all) yea though they be candied or preserved; yet Peaches must be sparingly eaten, for many are dangerous, and killed Theognostus that fine Scholer, so much lamented in the Greek Epigrams. Four good morsels, Peaches, Figs, Melons, and Champignois.

Pyra.

Pears be of infinite kindes, because men by grafting divers Pears together have made of them infinite mixtures. The Norwich-pear, and St. Thomas-Pear are most durable and very good; the Sand-pear is firm and also nourishing; the Lady-pear is too watrish, though beautiful in colour: The Katherine-pear is simply best and best relished: The Musk-pear is very cordial; The Long-tail hath a good verdure; The Puff-pear is full of wind: The Bell-pear is very fappy: The Tanchard-pear is somewhat bitterish and noisome to the stomach. But leaving their infinite differences of shape, colour, and time
Of all Orchard Fruit.

time, let us onely write of their differences in taste, which is chiefly to be regarded. All sweet Pears be most nourishing, cleasning the brest of Phlegm, comforting the stomach, and leaft binding. Soure and harsh Pears are exceeding hurtful to the stomach and sinyovy parts; unfavorly Pears breed ill juice, and bitter Pears nourish nothing at all. If a well rellished Pear be also endued with a fragrant smell (as the Katherin Pear, Violet, Poppering, Sugar-Pear, Musk-pear and such like) they are to be preferred before all others. Schol. fal. c. 39.

Concerning the preparation of Pears, they are worst raw, and their skinn is most unwholesome; without wine they are counted poison, especially being largely taken as a meat. They are best being eaten laft, as contrariwise Apples for the most part are first to be eaten; because they are rather of a loofning then an astringent nature. They are best baked, then roasted; but dryed Pears (in Harry Stevens judgement) surpass all for strong nourishment. They are temperate in heat and cold, but dry in the second degree; which causeth them to cease fluxes and vomits, to repel vapoers, and strengthen the stomach.

Prune.

Plums grow here in such variety, that to name them onely were a tedious work. The most pulppy, sweet, pleasanl and nourishing be these. Pear-plums, Violet-plums, Pescod-plums our Ladies-plums, Wheat-plums, Mawdlins, and Damsons, whereof we have alreadyspoken.

The least nourishing (though some of them taste not unpleasantly, especially the Christian-plum) are Bullices, Christians, Prunellaes, Skegs and Horseplums.

All Plums baked, stued, or preserved with sugar do more plentifully nourish, because much of their sharpness, wathrishness, and rawness is thereby corrected.
Of all Orchard Fruit.

Alwaies remember to eat the sweetest sort before, and the sourest sorts of Plums after meat, lest unorderly eating cause that to be blamed, which was good and wholesome in his due place.

Here I have occasion to speak of the paste of Genoa made of fragrant and fine ripe Plums, which no doubt is not onely cordial, but also restorative to such stomachs, as through extremities of agues have lost their strength.

Mala Punica.

Pomegranads when they are sweet and thorough ripe, loosen phlegm, help the stomach, brest, and cough, encrease venery, provoke urine, loosen the belly, moisten the spiritual parts, and give indifferent store of good nourishment: they are best in Winter for old men and phlegmatick constitutions.

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Sour Pomegranads hurt a cold stomach, straiten the brest, hinder expectoration, stop the liver, offend both teeth and gums, cool excessively, stay all humoral fluxes, yet provoke urine most plentifully, and therefore they are more prescribed in agues than the sweet ones, as also to cholerick young men subject to scowrings. Paulus Aegineta affirmeth, sour Pomegranads to bind onely found mans bodies, but not such as be sick. Howsoever it is, sith the ones goodness resifteth the others hurtfulness, it is best to mingle both their juices for such as be aguish or weak, and severally to use them for the strong according as occasion serveth.

Mala cotonae & Cydonia.

Quinces are of two sorts; an Apple-quince called malum cotoneum, and a Pear-quince called of Dioscorides Struthium; both of them were first brought from Cydon, a castle in Candy, whereupon they are commonly called mala Cydonia; we account most of the latter sort, but the cotton and downy Quince made like an Apple
Of all Orchard Fruit.

ple, is most commended of the Grecian and Latin writers. Of either of them chuse the most clear, transparant, thin-skind, ungravelly, downy, best smelling, and most furrowed as it were with long streaks; for the very scent of such is comfortable, and though their raw flesh be as hard as raw beeae unto weak stomachs, yet being roasted, or baked, or made into Marmalade, or cunningly preserved, they give a wholesome and good nourishment, and make the body soluble being eaten last at meat; for if you eat them first, they clyng the stomach, cause exceeding costiveness, and hinder digestion, as Galen; de alim. fac. sufficiently tried in Protagas the Orator. They are cold in the first degree, and dry almost in the second: agreeing with all ages, times, and complexions, where just occasion is given to use them.

Uva passa.

Raisins are of the same temperature with the Grapes which they are made of, being also as divers in taste, substance and quality, as they be. That Noah was the first planter of Vines, Christians know better out of the Bible, then any Poet or heathen writer could ever aim at; but who first devised the drying of Raisins in the Sun, or the pressing them into friales, it is neither set down by Pliny nor any other Author that I have read. Onely this I finde by reason and experience, that the greatest, fatterst, sweetest, longest and bleuest Raisins of the Sun are ever best; nourishing sufficiently, moderately cleansing, very well tempering ill humours, mitigating all paines, and engendering very pure and good blood; yea the African Physicians that lived in Galens time did with one voice and consent protest thus much of them, that for opening the breath, stomach, and lungs; for cleansing the blood, kidneys, and bladder, for ceasing all pains of the guts and moderate nourishment, no fruit
is to be compared unto Raisins. Matthiolus in his Commentaries upon Dioscorides faith that Raisins of the Sun being either voided of their kernels or growing without kernels, loosen the belly, help hoarseness, and both nourish and cleanse the liver: contrariwise being eaten with the stones or kernels, they work rather a contrary operation. That Grapes nourish much, we may see (faith Galen) by Vintage labourers, who come lean to the vineyard, but return as fat as Hogs. Much more do Raisins of the Sun and other Raisins nourish our bodies, and are therefore to be accounted for no bad meats.

Pyra volena Plinij.

Warden, or Palme-ears so called, because one of them will fill the palm of a hand, were first brought into credit by Livia Pompeia; they are very hurtful and almost indigestible being eaten raw or green; but towards Winter they are very wholesome for a weak stomach, being stewed, baked, or roasted, and to be preferred for nourishment before all fruit; engendering (especially when they are sweet and red) most wholesome juice; strengthening concoction, repelling vapours from the head, and comforting the weak and decayed spirits: would to God every hedge were as full of them as they are of wild Pears and Crabs, that both poor and rich might have a competent nourishment when fish and flesh can hardly be gotten.

Iuglandes.

Wallnuts or Jupiter's acorns (for so the Greeks and Latins called them) are sufficiently nourishing whilst they are green, but when they once wax so dry that they hardly peele, they are more medicinable than nourishing: either of them engender the cough and cause headache; but if you peel new Walnuts and wash them in wine and salt, they are least offensive to the stomach, and yet more nourishing.
Of all Orchard Fruit.

nourishing if you eat them with sugar. Old Walnuts are hot in the third degree, and dry in the second; new Walnuts are most temperate in each respect, agreeing with old men and phlegmatick persons, being eaten at the end of the Fall, and the beginning of winter.

CHAP. XXIII.

Of such Fruits of the Garden as are nourishing.

Atichokes grew sometimes only in the Isle of Sicil; and since my remembrance they were so dainty in England, that usually they were sold for crownes a peice: now industry and skill hath made them so common, that the poorest man is possessed of Princes dainties. Julius Capitolinus in the life of Pertinax, and Pliny likewise in the 19 book of his natural History, reports Atichokes to have been of such estimation in Carthage and Corduba, that there were sold as many Atichokes in one year, as came to six thousand Sefterties, which maketh thirty thousand pound Sterling. The first sprouts of Atichoke-leaves being sod in good broth with butter, do not onely nourish, but also mightily stir up lust of the body both in men and women: the young heads of them eaten raw with pepper and salt do the like, but the great heads being once come to perfection, howsoever they are counted windy & hard of digestion, fuming up to the head, and burdenfom to the stomach: yet certain it is that they are of great nourishment being well prepared. Some Gal. 2, de alin. boil them in fat poudred beefe broth till they be tender, fac. and then eat them with vinegar, pepper, sugar, butter, and salt. Others having parboiled them a little, take the pulpy part.
part in the bottome, and with sweet Marrow, Verjuice, Pepper, Sugar, and Gooseberries, make most excellent and restorative Pies. The Italians broil them on a Grid-iron setting their bottoms downward, and pouring on a little sweet oil upon every leaf assoon as they open with the heat, and as that soaketh in, they put in a little more: for if much should be poured in at once, they would smel of the smoak, by reason that the oil would drop into the fire. This way the Artichoke is least windy, and (if it be eaten with Sugar, Butter, and the juice of an Orenge) most pleasant likewise. They are hot in two degrees, and dry in one; and therefore fittest for cold, aged persons, and complexions. Remember that raw Artichokes are to be eaten towards the end of meals, but the other at the beginning or in the midst.

Asparagus.

Asparagus was in old time a meat for such Emperours as Julius Caesar; now every board is served with them. They must be presently gathered when their heads bow downwards, and being sodden in two or three waters (to rid them of bitterness) they are to be boiled in mutton broth till they be tender, which is done in a trice. The greatest and tenderest stalked are ever best, and few or no kind of herbs nourish more, being spoiled of their bitterness and eaten hot. Galen doubteth of their active quality, but yet experience sheweth them to be temperately moist, and not to exceed in heat the first degree.

Dodon. lib. 2.  Ballocks-grass, or Satyrium (whereof there be five principal kinds) is only nourishing in the full, heavy and fappy root; for the other is of clean contrary disposition. Some eat them being boiled in Goats milke and Sugar. Others candy them, or keep them in Syrup: any
as are nourishing.

any way they encrease bodily lust strengthen the liver, help the parts of conception, restore them which are consumed, and give plentiful nourishment in heastick Favors.

Mora rubi.

Bramble-berries, or Black-berries, be they of the greater or the lees kind, are temperately warm, and sufficiently nourishing to a weak stomach. How the poor live upon them, daily experience sheweth; yet being much eaten they bind the body, and engender such putrefied humors as beget both scabs and lice.


Borrage, Bugloss and Langdebeif, are of so great a temperature in all qualities, that they are not only commended for special Cordials being steeped in Wine, or made into Conserves; but also their flowers, herbs, and roots are esteemed restorative, nourishing weak bodies sufficiently, and strengthening the parts of nourishment more then meanly, being sodden in broths, culisies, or gellies.

Personata radix.

Burr-roots, (I mean of the Clot-burr, called by the Greeks) whilst they are young and tender, in the month of April, are very wholesome and nourishing, being eaten like a young green Artichoke with pepper and salt. The Frenchmen and Italians first found them out: since which time they are more common amongst us, through the means of them which have travelled into strange Countries.

Brassica.

Colesworts be of divers sorts, but the most nourishing of all is your white-leaved Cabbage (as big as a great loaf) called Brassica Tristiana, and that which the Italians calleth Cauliflora: so beloved of Pompey, that it
was termed *Brassica Pompeiana*. Either of them must first gently be sodden in fair water, then again steeped all night in warm milk; afterwards seeth them with fat marrow or in fat brues, and they are very nourishing without offence. Otherwise all Coleworts engender gross and melancholy bloud. Choose ever the whitest and tenderest leafed, for they are of the finest and best nourishment. The Egyptians eat Cabbage first to prevent drunkenness.

*Dania Hortenses.*

Carot roots, are very temperate in heat and dryness, of an aromatical and spice-like taste, warming the inward parts, and giving great nourishment to indifferent stomachs, being sodden in fat and fleshy broth, or else buttered. The yellower the root, the more sweet, tender, and aromatical is the Carot: and the best grow in a black, soft and ripe though not in a forced earth.

*Anguria Citruli.*

Citruls, (so much beloved of Tiberius the Emperor) are of like temperature with Melons and Pompions (of whom hereafter) nourishing hot stomachs very well being boiled with good fleshy or sweet milk.

*Cucumeres. Meloepones.*

Cucumbers growing in hot grounds and well ripened with the Sun, are neither moist nor cold in the second degree. They agree well with hot stomachs being eaten with vineger, salt, oil, and pepper: but if you boil them (whilst they are young) with white-wire, vervin, dill, and salt liquor, they are not of a bad nourishment (as Galen took them) but engender good humors, and settle a very cold and weak stomach: as by much practice and long experience I have proved in divers persons.

Schenoprasia
as are nourishing.

Schenoprasa.

Civets, or Rush-licks be almost as hot as Leeks themselves. Some eat them raw in Salads, but then they nourish not. If you boil them twice or thrice in water, they lose their over-hot and drying nature, and give no bad nourishment to cold stomachs.

Glandes terrestres Dodonai.

Earthnuts grow much on Richmond Heath and Coome Park, as also beside Bath as you travel to Bristol. They are best in May. In Holland and Brabant they are eaten (as the roots of Turneps and Parsneps) boiled in flesh-broth, which correcteth their binding quality, and maketh them of good and wholesome nourishment.

Bulbocestanea.

Earth-cheeseuts are far bigger then Earthnuts, and the flowers of them are white where the others be red. About Bath there is great plenty of them, and they are of like nourishment and use with the Earthnuts.

Intubum sativum latifolium.

Endive (especially that which hath the longest, largest, softest, and whitest leaves) is of good nourishment to hot stomachs, not only cooling but also encreasing blood; if it be sod in white broth till it be tender: but if you eat it raw in salads (as it is most commonly used) then it only cooleth and lyeth heavy in the stomach, because it is not freed from its crudities.

Vacina palustria.

Fen-berries grow not only in Holland in low and moist places, but also (if I have not forgotten it) in the Isle of Elie. They are of like temper and faculty with our whortles, but somewhat more astringent. Being eaten raw or stewed with sugar, they are wholesome meat
meat in hot burning fevers, unto which either fluxes of
humors or spending of spirits are annexed. Likewise
they quench thirst no less then Ribes, and the red or
outlandish Gooseberrie.

*Mora Rubi Idei.*

*Trambois,* or *Raspis* are of complexion like the Black-
berry and Dewberry, but not of so astringent nor dry-
ing quality. Furthermore they are more fragrant to the
Nose and more pleasant in taste, and of far better nour-
rishment to hot stomachs, for cold stomachs cannot con-
vert them into any good juice.

*Allium.*

Garlick was so odious or hurtful to Horace that he
makes it more venemous then Hemlocks, Adders
bloud, *Medea's* cups, yea then the poison of *Nessus*
the Centaure which killed *Hercules.* Contrariwise
the Thracians eat it every morning to breakfast; and
carry it with them in warfare as their chiefest meat.
Whereat we need not marvel, considering the coldness
of their Country and their phlegmatick constitution.
Let us rather wonder at the Spaniard, who eats it more
(being a hot Nation) then our labouring men do here
in England. Whereby we may see how preparation
begetteth in every thing another nature: for the Thra-
cians eat it raw because of their extreme coldness; but
the Spaniard sodden first in many waters, or else rosted
under the embers in a wet paper, whereby it is made
sweet and pleasant, and hath lost more then half of his
heat and dryness. Thus is Garlick medicine and meat:
medicine if it be eaten raw, but meat and nourishment
being rosted under the embers, or stickt like lard in
fat meat, or boiled in many waters, broths, or milks.
By which way also his fuming and diuretical quality is
much corrected. Yet beware lest you eat too much
of it, left it engender little worms in your flesh, as it did in Arnulphus the Emperor, whereof he died. It is very dangerous to young children, fine women, and hot young men; unless the headdy, hot and biting quality thereof be extinguished by the foresaid means.

**Cucurbite.**

Gourds eaten raw and unprepared, are a very unwholesome food, as Galen faith, exceedingly cooling, charging, and loading the stomach, and engendering crudities and wind. But being boiled, baked, or fryed with butter, it loseth his hurtfulness, and giveth good nourishment to indifferent stomachs. The seed of it being husked and boiled in new milke is counted very restorative in hectic fevers.

**Grossula, Uva crispa.**

Gooseberries being thorough ripe are as nourishing as sweet, and of the like temper, not only encreasung flesh, but also fatting the body. They should be eaten first and not last, because they are so light a fruit. When they are almost ripe they are restorative being made into Codiniack, or baked in Tarts.Soure Gooseberries nourish nothing, serving rather for sawce to please ones taste, then to augment flesh.

**Grossula transmarina.**

Red Gooseberries or bastard Corinths, commonly called Ribes of Apothecaries; and taken of Dodonaeus for the Bears-berry of Galen, is almost of the like nature with Gooseberries, but more cold, dry, and astringent by one degree, because they never wax sweet in our Country. They are very cordial and cooling in Agues, being eaten either in Conserve, or Codiniack; yea nourishing also to hot stomachs.

**Lupularit asparagi.**

Hop-shootes are of the same nature with Asparagus, nourish-
Of such Fruits of the Garden

Nourishing not a little, being prepared in the like sort (which is before described) though rather cleansing and scouring of their own nature.

Alliaria.

Fack by the hedge, as it is not much used in Medicines, so it was heretofore a very ancient and common meat, being therefore called Sawce alone. Country men do boil it and eat it in stead of Garlick, being no less strengthened and nourished by it then the Persian children were with Town-cresses. I allow it not for indifferent stomachs, unless it have been steeped in divers warm waters, and then be eaten (as Garlick may be eaten) moderately: for it is hot and dry more then in the third degree.

Porra.

Leeks are esteemed so wholesome and nourishing in our Country, that few thinke any good Pottage can be made without them. That they engender bloud no author denies, but they say it is gross, hot, and evil bloud. Nevertheless if they be first sodden in milke, and then used in meat, they are unclothed of all bad qualities, and become friendly to the stomach, and nourishing to the liver. The Grecians made such reckoning of Leeks, as our Welsh men do; yea he ever late uppermost at Apollo's feast that brought thither the greatest headed Leek. Some impure that to his mother Latona her longing for Leeks whilst she was with child of Apollo. Others say that Apollo did so highly esteem them, because they engender much bloud and seed, whereby mankind is much encreased: which opinion I like best of, hearing and seeing such fruitfulness in Wales, that few or none be found barren, and many fruitful before their time.
as are nourishing.

Porrum sectivum Palladii.
The unfer Leek or Maiden-leek is not so hot as the knopped ones; because his fuming quality is diminished by often cutting.

Lactuca.

Lettice is not more usually then profitably eaten of us in Summer; yea Galen did never eat of any other Garden herb save this (for ought we read) whereby he delayed the heat of his stomach in youth, eating it for most, and slept soundly and quietly in age, eating it last. It is better sodden then raw, especially for weak stomachs: and if any will eat it raw, correct it with mingling a little Tarragon and Fennel with it. The young loafe. Lettice is simply best, but you must not wash it, for then it loseth its best and most nourishing vertue that lieth upon the outmost skin: only pluck away the leaves growing near the ground, till you come to the cabbage of the Lettice, and it is enough. Long use of Lettice causeth barrenness, cooleth lust, dulles the eyesight, weakeneth the body, and quencheth natural heat in the stomach: but moderately and duly taken of hot nature, it encreaseth blood, seed, and milk, stayeth all fluxes of nature, bringeth on sleep and cooleth the heat of Urine. The middle and thickest part of the leaf being boiled and preserved in Syrup (as Endive and Succory is done beyond-sea) giveth great nourishment to weak persons newly recovered of hot Agues. The Romans did eat Lettice last to provoke sleep: we eat it first to provoke appetite. So that Martial's question is fully answered:

Claudere qua cenras Lactuca solebat avorum.

Die mihi, cur nostras inceptit illa Dapes?

When elder times did feed on Lettice last,
Why is it now the first meat that we tast?

Melones
Of such Fruits of the Garden
Melones & Pepones.

Melons and Pompions are not so cold nor moist as Cucumbers. Growing in a hot ground and thoroughly ripened with hot and dry weather, they give much nourishment, especially being baked with good flesh or sweet milke, or baked with sweet apples butter and fennel seed.

Melopepones.

Musk-melons are neither so moist nor cold as the ordinary sort, engendering far better blood, and descending more speedily into the belly. They will hardly prosper in our Country, unless they are set in a very dry, hot, and dry ground, having the benefit of Sun-shine all the year long. Jason Mainus (a most famous Civilian) so loved a Musk-melon, that he said to one of his friends, Were I in Paradice as Adam was, and this Fruit forbidden me, Verily, I fear me, I should leave Paradice to taste of a Musk-melon. Nevertheless let not the pleasant smell or taste of them draw any man to eat too much of them, for they cast Albertus secundus the Emperor into a deadly flux; Sophia Queen of Poland into a numb’d Palsie; and Paulus secundus the Pope into a mortal Apoplexy. All Melons, Pompions, and Cucumbers, are not presently to be eaten out of the ground (though they be fully ripe) but rather a week after for with delay they prove less moist, and also less cold. As for our great Garden Pompions and Melons they may tarry in a warm Kitchin till towards Christ-mas before they be eaten, to be more dried from their warrnishness, and freed from crudities.

Nasi.

Naveus, especially Napus sativus, called in English Naveum gentle, nourish something less then Turneps, otherwise they are of like operation. They are best sodden
as are nourishing.

foddon in pouldred Beef broth, or else with fat Mutton, or pouldred Pork.

Cepa.

Onions are very hot and drye; nevertheless being rostred or boiled in fat broh or milke, they become temperate and nourishing, leaving their hot and sharp nature in the broth or embers. The Priests of Egypt abhorred them of all herbs; first because (contrary to the course of other things) they increase most when the Moon decreaseth. Secondly, because they nourish too much, and procure lust, which religious men, of all other persons, ought to refrain. The greater, whiter, longer, sweeter, thinner-skinned, and fuller of juice they be (such are St. Thomas Onions) the more they nourish, and excel in goodness: but if they be very red, dry, round, light, and sowrish, they are not so commendable. Raw Onions be like raw Garlick, and raw Leeks (that is to say, of great malignity, hurting both head, eyes, and stomach, enflaming blood, and engendering both gross and corrupt humors) but sodden in milk, and then eaten Sallad-wise with sweet oil, vinegar, and sugar (as we use them in Lent) they are hurtful to no persons nor complexion.

Apium hortense.

Parsley nourisheth most in the root; for if you choose young roots and shifst them out of two or three warm waters, they lose their medicinable faculty of opening and cleansing, and become as sweet, yea almost as nourishing as a Carot being sodden in fat broth made with good flesh. The like may I say of Alisander buds which is nothing but the Parsley of Alexandria) being dried or prepared in the like manner; otherwise they may be used (as Nettles are) in Spring-time pottage.
Of such Fruits of the Garden.

to cleanse blood, but they will give no laudable or rather no nourishment at all.

*Portulaca.*

_Purslane_ is usually eaten green in salad, as Lettuce likewise. But being sodden in wine it is of good nourishment in the Summer time unto hot stomachs, which are able to overcome it.

*Radices Sisari Indici.*

_Potato-roots_ are now so common and known amongst us, that even the husbandman buyes them to please his wife. They nourish mightily, being either sodden, baked, or rosted. The newest and heaviest be of best worth, engendering much flesh, blood, and seed, but withal en-creasing wind and luf. _Clusius_ thinks them to be Indian Skirrets, and verily in taste and operation they resemble them not a little.

*Radicula sativa.*

Radish roots of the Garden (for they are best) are either long and white without, or round like a Turnep, and very black skinned, called the Italian Radish. Most men eat them before meat to procure appetite, and help digestion. But did they know (and yet they feel it) what rank belchings Radishes make, how hardly they are digested, how they burn blood, and engender lice, cause leanness, rot the teeth, weaken eye-sight, and corrupt the whole mass of nourishment, I think they would be more temperate and sparing of them; yet were so prized amongst the Grecians, that at Apollo's feast when Turneps were served in tinn dishes, and Beers in silver, yet Radish roots were not served but in golden dishes. Notwithstanding, fith by nature they provoke vomiting, how can they be nourishing? unless it be to such rustical stomachs as are offended with nothing, and to whom rusty Bacon is more agreeable then young and tender
tender pork. Nevertheless sith only the heat and biring of radishes, are the chiefest cause why it nourish little or nothing (as Galen saith) no doubt if by steeping in warm milk, or boiling in fat broth those qualities be removed, it would prove the best medicinable & more nourishing.

Rapi Silvestris radix.

Rampions, or wild Rapes, of nature not unlike to Turneps, eaten raw with vinegar and salt, do not onely stir up an appetite to meat, but also are meat and nourishment of themselves. In high Germany they are much eaten, and now our Nation knows them indifferently well, and begin to use them.

Radix Allii ursini.

Rampions are of like vertue and power with Garlick, and are so to be prepared, or else they give neither much nor any good nourishment.

Rape.

Rapes or Turneps, sodden in fat broth, or roasted with butter and sugar put into the midst thereof, nourish plentifully, being moderately taken; for if they be undigested through excess, they stir up windiness, and many superfluous humours in the body. The Bohemians have Turneps as red outwardly as blood, which I did eat of in Prague, and found them a most delicate meat; yea they are counted so restorative and dainty, that the Emperor himself nourisheth them in his Garden. Roasted Turneps are so sweet and delicate, that Mauins Curis refused much gold, offered him by the Samnites, rather then to leave his Turnep in the Embers.

Radices Eringii marini.

Sea-holly roots are of temperate heat and cold, but somewhat of too dry a nature; yet prove they moist enough to give plentiful nourishment, after they have been preferred in syrup or candied with ginger, encreas-
fink, blood, seed, and lust, and restoring such as by lechery have been much consumed.

Radicos Sisari.

Skitret-roots were so sweet & delicate in ancient times, that Tiberius Caesar, caused the Inhabitants of Gelduba (a certain signory upon the Rhine) to pay him tribute at Rome in Skirret-roots; bringing them weekly thither whilst they were in season. They have a long string or pith within them, which being taken away before they are thorough sod, maketh them eat exceeding sweet; usually they are bold till they be tender, and then eaten cold with vinegar, oil and pepper; but if they be roast ed four or five together in a wet paper under embers (as one would roast a Potato) or strain’d into tart stuff, and so baked with sugar, butter and roseeater, they are far more pleasant and of stronger nourishment, agreeing with all complexions, sexes and ages, being also of a mild heat and a temperate moisture. Did we know all the strength and virtues of them, they would be much nourished in our Gardens, and equally esteemed with any Potato root.

Cepa Ascalonites.

Skallions are a kind of little Onions, brought first from Ascalon a Town of Jewry, very hot and dry, yea hotter and drier by one degree then any Onions. Cold stomachs and barren weaklings may safely eat them raw to procure appetite and lust; but they are not nourishing to indifferent stomachs till they have been perboild in new milk. Some correct them, by mincing them small, and steeping them a good while in warm water, afterwards they eat them with vinegar, oil and salt, after the Italian fashion.

Spinachia.

Spinache being boiled soft and then eaten with but
as are nourishing.

ter; small curreens and sugar heat together upon a chafing dish, giveth no bad nor little nourishment to dried bodies, and is only hurtful to such as be over-phlegmatick.

Fragula.

Strawberries of the garden, be they white, red, or green (but the red are best) being once come to their full ripeness in a warm Summer, and growing in a warm ground, are to a young hot stomach both meat and medicine. Medicin to cool his choler & excessive heat; meat by his temperate and agreeable moisture, fit at that time of the year to be converted into blood; especially being eaten raw with wine and sugar, or else made into tart stuff and so baked: howsoever they be prepared, let every man take heed by Melchior Duke of Brunswick how he eateth too much of them, who is recorded to have burst a funder at Roftock with surfeiting upon them. Craniz. lib.9. cap.9. Hist. Vandal.

Radix spira alba.

Thistle-roots (I mean of the white thistle when it first springeth) are exceeding restorative and nourishing, being sodden in white stued broth, or else baked in Tarts, or in Pies like Artichoks: few men would think so good meat to lye hidden in so base and abject an herb, had not trial and cookery found out the vertue of it.

Ripa rotunde.

Turneps (in commendation whereof Moschio the Grecian wrote a large volumn) are nothing but round Rapes, whereof heretofore we writ in this Chapter. Pun.1.9 ca.15.

Nastureia aquatica.

Water-cresses and town-cresses nourish raw and cold stomachs very well: but for hot or indifferent stomachs they are of a contrary nature. Xenophon faith, that the Cyroped. Persians children going to School, carry nothing with them
Of such Fruits of the Garden, &c.

them to eat and drink, but Cresses in the one hand and Bread in the other, and an earthen cruse at their girdle to take up water in: whereby we may perceive that they agree well with moist natures, and such as are accustomed to drink water: Otherwise no doubt they nourish nothing, but rather overheat and burn the blood.

As for Anise, Blites, Blood-mort, Broom-buds, Capers, Calamin, Clay, Dill, Fennel, Galangal, Hisope, Marigolds, Mustard-seed, Mints, Nettles, Orache, Patience, Primroses, Rosemary, Saffron, Sage, Sapphires, Savory, Tamarisk, Tansey, Tarragon, Time, Violets and Wormwood: howsoever they are used sometimes in broths, portage, farrings, fawces, salads and tansies; yet no nourishment is gotten by them, or at the least so little, that they need not, nor ought not to be counted amongst nourishments.
Of such Fruits of the Field, as are nourishing.

The chief fruits of the field are Wheate, Rye, Rice, Barly, Oates, Beanes, Chiches, Pease and Lentils.

Triticum.

Wheate is divided into divers kinds by Pliny, Columella, Dodonaeus, Pena and Lobelius; it shall be sufficient for us to describe the sorts of this Country, which are especially two: The one red called Robus by Columella, and the other very white and light called Siligo, whereof is made our purest manchet. Being made into Furmity and sodden with milk and sugar, or artificially made into bread; Wheate nourisheth exceeding much and strongly: the hardest, thickest, heavieost, cleanest, brightest and growing in a fat soil, is ever to be choisen; for such Wheate (in Dioscorides and Galens judgement) is most nourishing.

Secale.

Rye seemeth to be nothing but a wild kind of wheate, meet for Labourers, Servants and Workmen, but heavy of digestion to indifferent stomachs.

Orixa.

Rice is a most strong and restorative meat, discommendable onely in that it is over-binding; very wholesome pottage is made thereof with new milk, sugar, cinamon, mace and nutmegs: whose astringency if any man fear, let him soke the Rice one night before in sweet Whey, and afterwards boil it in new milk with sugar, butter, cloves and nutmegs, leaving out cinamon and mace. Thus shall the body be nourished, costiveness prevented, and nature much strengthened and encreased.

Hordé-
Of such Fruits of the Field

Hordeum.

Barly used any way in bread, drink or broth, is ever cooling (as Galen) and engendreth but a thin and weak juice. Before we use it in broths or Pifan, it should be clean hulld, and washed in many waters. The decoction of Barly in chicken-broth, strained with a few blanched almonds, and sweetened with sugar, and rose-water, is a very convenient meat for found men, but more for them which are sick and abhor flesh.

Cardan faith that Galen maketh mention of a kind of Barly in Greece, growing without a husk, and hulld by nature; which place he never citeeth, because he was mistaken; for through all Galen I could never find any such thing, though of purpose I searched for it very diligently. The best Barly is the biggest and yellowest without, and fullest, clostest and heaviest within; it is never to be used in meat till it be half a year old, because lying caufeth it to ripen better, and to be also far less windy. Being made into Malt by a sweet fire and good cunning, it is the foundation of our English wine, which being as well made as it is at Nottingham, proveth meat, drink and cloth to the poorer sort. Parched Barly or Malt is hot and dry, but otherwise it is temperately cooling and less drying. That Wheate and Rye is far more nourishing then Barly. Plutarch would thence prove, because they are half a year longer in the earth, and are of a more thick, sappy, and firm substance. But Rice (being counted and called by Tragus German Barly) disarmeth that reason, which is not sowed till March and yet is of as great or rather greater nourishment.

Avena.

Oates termed by Galen the Asses and Horses provender, are of the like nature with Barly, but more astringent, especially being old and thorough dry. Had Galen
in seen the Oaten cakes of the North; the Janocks of Lancashire, and the Grues of Cheshire, he would have confessed that Oates and Oatmeal are not onely meat for beasts, but also for tall, fair and strong men and women of all callings and complexions: but we pardon the Grecians delicacy, or else ascribe it to the badness of their soile, which could bring forth no Oates fit for nourishment. Chuse the largest, heaviest, sweetest, fullest and blackest to make your Oatmeal groats of, for they are least windy and most nourishing.

Beans were first a field fruit, howsoever (to make them more fappy) they have lately been set and kept in gardens. Pythagoras forbade his Scholer to eat of them (especially coming once to be great and black-taile) because they hinder sleep and procure watchfulness (for which cause they were given to Judges as they sat down in judgement) or else in sleep cause fearfull and troublesome dreams, as you may read in Tullius second book of Divination, wherefore howsoever Camathenus (Immanuel Connenus his Secretary) ventured for them, or men now affect them in these dayes; assuredly they are a very hurtfull meat, unless they be eaten very young, and sod in fat broth, and afterwards (being freed of their husk) be eaten in the beginning or midst of meal, buttered throughly and sufficiently sprinkled with gross pepper and salt; then will they nourish much, and too too much encrease seed to lusty wantons.

Ciceres.

Chiches of England are very hard and unwholesome; but in Italy and France there is a kind of red Chich, yeelding a sweet, fine and nourishing flour: whereof thick pap or pottage being made with sugar, you shall hardly find any grain or pulse of comparable nourish-
Of such Fruits of the Field, &c.

ment; as my most honourable good Lord, the Lord Willoughby of Eresby, in his most dangerous consumption did well testify. Perhaps this broth was that, for a mess whereof Esau sold his birth-right; for no pulse but this maketh a red pottage.

Pīsa.

Pease are not fully so windy as Beans, and also of better nourishment, because they are less abstersive. French-pease, Hafty pease, and Gray-pease, be the tenderest and sweetest of all others; for the common field-pease or green-pease is too hard of digestion for indiffer-ent stomachs. Take the youngest, and seeth them thoroughly, butter them plentifully, and season them well with salt and pepper; so will they prove a light meat, and give convenient nourishment in Summer time.

Lentes.

Lentiles were so prized in Athenæus time, that one wrote a whole treatise in their commendation; and Diogenes commended them above all meats to his Scholers, because they have a peculiar vertue to quicken the wit. Let us (for shame) not discontinue any longer this wholesome nourishment; but rather strive to find out some preparation, whereby they may be restored to their former or greater goodness.

CHAP
CHAP. XXV.

Of the Variety, Excellency, Making, and true use of Bread.

The dignity and necessity of Bread.

Bread is a food so necessary to the life of man, that whereas many meats be loathed naturally, of some persons, yet we never saw, read, nor heard of any man that naturally hated bread. The reasons whereof I take to be these. First because it is the staff of life, without which all other meats would either quickly putrifie in our stomachs, or sooner pass thorough them then they should, whereupon crudities, belly-worms and fluxes do arise to such children or persons, as either eat none or too little Bread.

Again, Neither flesh, fruit nor fish are good at all seasons, for all complexions, for all times, for all constitutions and ages of men; but Bread is never out of season, disagreeing with no sickness, age, or complexion, and therefore truely called the companion of life. No child so young but he hath Bread, or the matter of Bread in his pap: no man so weak, but he eats it in his broth, or sucks it out of his drink. It neither enflameth the cholerick, nor cooleth the phlegmatick, nor over-moistneth the sanguin, nor drieth the melancholick.

Furthermore it is to be admired (faith Plutarch) that Bread doth of all other things best nourish and strengthen both man and beast; insomuch that with a little Bread they are enabled for a whole dayes journey, when with twice as much meat they would have fainted. Wherefore it was not a small threatening, when God said

Thus he...
Of the Variety, Excellency, Making

he would break the staff of bread; without which our
meat giveth no strength (as I said before) but either cor-
rupteth in the stomach, or is converted to slimy crud-
ties; we may also remember, that of all compound meats
it is the first of all mentioned in the Scripture, namely
in the third of Genesis; where God threateneth Adam
that in the sweat of his browses he should eat his bread.

Again in the Lords Prayer we ask for all bodily nourish-
ment in the name of Bread, because Bread may be just-
ly called the meat of meats, as without whom there is
no good nor substantial nourishment. The Italians have
a Proverb, That all troubles are easie with bread, and no
pleasure pleasant without Bread. Signifying thereby,
our lives to consist more in Bread, then in any other
meat whatsoever.

To conclude, when Christ would describe himself unto
us whilst he lived, and leave a memorial unto us of him-
self after death: his wisdom found no Hieroglyphi-
ical character wherein better to express himself (the on-
ly nourisher and feeder of all mankind) then by the sight,
taking and eating of Bread: so that I may boldly prefer
it above all nourishment, being duly and rightly used,
as agreeing with all times, ages, and constitutions of
men, either sick or sound; which cannot be verified of
any one nourishment besides.

Upon which and some other things, arose these questi-
ons and sayings,

Whether eating of crusts of Bread, and finews of
flesh, make a man strong?

Whether Ashes be Physick, and mouldy Bread
clear the eyesfight?

Mony and Bread never brought plague.
Bread and Cheefe be the two targets against death.
and true use of Bread.

The Authors and Inventers of Bread.

Who was the first Author or Inventor of making Bread, I will not take upon me to determine. Pliny ascribeth it to Ceres; who seeing what hurt came to men by eating of Acorns, devised a means how to pound Corn into Meal, and then to work, form and bake it into loaves and cakes. Pausanias ascribeth it to Arcas, Jupiter, and Calistoe's son. But without all question Adam knew it first, whosoever was the first that made it; yea, since it is the strengthener of life, no doubt as he and his son knew how to sow Corn, so they were not ignorant or unpractised in the chief use thereof.

The differences of Bread.

Concerning the differences of Bread, some are taken from the meats we eat; for the Romans had panem Ostrearum, which they only did eat with Oysters. They had also their dainty Bread, made with hony, spice and flour: they had also a hafted cake, called panis spongiosus learned first in Greece; likewise their bread differed in baking, some being baked upon the hearth, others broild it upon gridirons, others fried it like pancakes, others baked it in ovens, others sod it in seam like fritters; others boil'd it in water like cinnelks, being called panes aquatici, which the Parthians taught them.

But the chief differences are in the variety of matter, whereof they consist; and the variety of goodness, which I will declare in order. Some Countries (where Corn was either never sown at all, or being sowed cannot prosper) make bread of such things made into meal as their soil yeeldeth. The Oritae, Green landers and North Icelanders make it of dried fish, which being thoroughly dried in the Sun, they beat it first with hammers, then pound it with pestils, and form cakes with water,
water, which they tossed at their fires, made only of great
fishes' bones (for they have no wood) and eat it instead
of bread; yet live they well, and look well, and enjoy
pleasures (as Hecato Boethius in his Scottish History)
abounding in children, strength and contentment, though
not in wealth. The Brazilians make bread of the root
of a herb resembling Parcelane, and of the barks of
trees as Osorius writeth; whom I may believe, because
I have eaten of the same bread, brought home by Sir
Francis Drake. The most part of Egyptians make
Bread of Lotus seed, resembling poppy: but they
which dwell by the River Asopus made it of dried roots
beaten to powder, which they formed like a Tilestone,
and baked it hard in the Sun. Like bread made the
Thracians of Tribulus or water-nut roots, and the Ara-
bians of Dates. But the best is made of Graine, which
the Romans for 600 years after their City was built,
had not yet learned; and was not afterwards publicly
practised by bakers, till the Persian wars. As for
wheaten bread it was so rare in Caesar's time, that none
knew how to make it save his own baker. And again
white manchet was so hard to come by in the Grecian
Courts, that Lucian protested a man could never get
enough of it, no not in his dream. Spiced Bread was
more ancient; for Diagoras loved it above all meats,
and Hippocrates and Plato make mention of it. Brown-
bread was used in Philoxenus his age and long before;
who having eaten up all the White-bread at the So-
phists table, one set him a great brown-loaf on the table,
on whom he bestowed this jest: Ho la! not too much,
not too much good fellow, least it be night too soon: Thus
much of the ancient making of bread; now let us con-
sider.
and true use of Bread.

The usual matter of Bread.

First, whereof Bread is made in our daies, Secondly how it is made, Thirdly when, and in what order, Fourthly in what quantity it is to be eaten.

Touching the first: Bread is usually made of Rye, Barly, Oates, Misllellin or pure Wheate. Rye-bread is cold and of hard concoction, breeding wind and gripings in the belly, engendering gross humours, being as un-wholesome for indifferent stomachs, as it agreeth with strong bodies and labourious persons; yet openeth it, and cureth the hemorrhoids.

Barly Bread is little or nothing better, being tough and heavy of digestion, choking the small veins, engendering crudities, and stuffing the stomach.

Oaten-bread is very light being well made, more scowring then nourishing if the Oat-meal be new, and too much binding if it be old. Howbeit Oates in Greece are recorded to be so temperate, that they neither stir nor stay the belly.

Misllellin or Munckcorn-bread, made of Rye and Wheate together, is esteemed better or worse, accordingly as it is mingled more with this or that grain.

But of all other Wheaten-bread is generally the best for all stomachs, yet of so stopping a nature, if it be too fine, because it is of best temper, and agreeth with all natures and complexions.

Things to be observed in the well making of Bread.

Concerning the well making whereof, we must have great choice and care. 1. Of the Wheate itself. 2. Of the Meal. 3. Of the Water. 4. Of the Salt. 5. Of the Leven. 6. Of the Dough or Paste. 7. Of the Moulding. 8. Of the Oven. 9. Of the baking. All which circumstances I most willingly prosecute to the full, because as Bread is the best nourishment of all other, being
Of the Variety, Excellency, Making

being well made, so is it simply the worst being marred in the ill handling.

1. Concerning the Wheate, it must be thorough ripe ere it is gathered, two months old ere it be thrashed, and a month or two old after that (at the least) ere it be grinded. Chuse ever the yellowest without, and smoothest, growing in a hot and fat soil, hard, white and full within, clean thrash'd and winowed, then clean wash'd and dryed, afterwards grossly grinded (for that makes the best flour) in a Mill wherein the grind-stones are of French Marble, or some other close or hard stone.

2. The Meal must neither be so finely grinded (as I said) lest the bran mingle with it, nor too grossly, lest you lose much flour, but moderately gross, that the Bran may be easily separated, and the fine Flour not hardly boulted. You must not presently mould up your meal after grinding, lest it prove too hot; nor keep it too long lest it prove fusty and breed worms, or otherwise tainted with long lying. Likewise though the best manchet (called *panis Siliginus* of Pliny) be made of the finest flour passed through a very fine boulter, yet that Bread which is made of courser Meal (called *sorum* of the Grecians) is of lighter digestion and of stronger nourishment.

3. The Water must be pure, from a clear River or Spring: not too hot lest the Dough cling, nor too cold lest it crumble, but lukewarm.

4. The Salt must be very white, finely beaten, not too much nor too little, but to give an indifferent seasoning.

5. The Leaven must be made, of pure Wheate, it must not be too old lest it prove too sour, nor too new lest it work to no purpose, nor too much in quantity, lest the Bread receive not a digesting but a fretting quality
lity. Where by the way note, that loaves made of pure Wheaten-meal require both more leaven and more labouring, and more baking, then either course cheate, or then Bread mingled of meal and grudgins. In England our finest Manchet is made without Leaven, which maketh Cheate Bread to be the lighter of both, and also the more wholesome; for unleavened Bread is good for no man.

6. The Dough of white Bread must be thoroughly wrought, and the manner of moulding must be first with strong kneading, then with rouling to and fro, and last of all with wheeling or turning it round about, that it may fit the closer; afterwards cut it slightly in the midst round about, and give it a slit or two thorough from the top to the bottom with a small knife, to give a vent every way to the inward moisture whilst it is in baking.

7. The Loaves should neither be too great nor too little: for as little Loaves nourish least, so if the Loaves be too great, the Bread is scarce thoroughly baked in the midst: wherefore the Francklins Bread of England is counted most nourishing, being of a middle size, between Gentlemens Roules or little Manchets, and the great Loaves used in Yeomans houses.

8. The Oven must be proportionable to the quantity of Bread, heated every where alike, and by degrees; not too hot at the first, lest the outside be burnt and the in-side clammy nor, too cold left, the Bread prove sad and heavy in our stomachs.

9. Last of all Concerning the baking, it must not stay too long in the Oven, least it prove crusty, dry and cholerique; nor too little a while, for fear it be clammy and of ill nourishment, fitter to cram Capons and Poultry, then to be given to fick or found men.

Bread being thus made, strengtheneth the stomach, and carri-
Of the Variety, Excellency, Making

...carrieth truly with it the staff of nourishment. **Iupiter Priesbs** (called Flamines Diales) were forbidden to eat either Meal or Leaven by themselves, yet might they eat of leavened Bread and none other. The reason whereof is alledged by **Plutarch**. They might eat no Meal, because it is an imperfect and raw nourishment; being neither Wheate which it was, nor Bread which it should be; for Meal hath lost (which it had) the form of Grain, and wanteth (which it is to have) the form of Bread. They might eat no Leaven, because Leaven is the Mother and Daughter of corruption, souring all if it be too much, and distasting all if it be too little: but when a just proportion is kept betwixt them both, Leaven corrects the Meals imperfection, and Meal refisith Leavens corruption, making together a well relishd mass (called Bread) which is justly termed the staff of life.

As for Buns made with Eggs and Spices, as also for Sugar-cakes, Wafers, Simnels and Cracknels, and all other kind of delicious stuff, wherein no Leaven cometh, I will not deny them a medicinable use for some bodies, but if they be usually and much eaten, they rather help to corrupt then to nourish our bodies.

**Of the age of Bread.**

**Touching the age of Bread,** As the Egyptians Bread made of Lotus seed is never either good or light till it be hot; so contrariwise all Bread made of Grain is never good till it be fully cold. Hot Bread is exceeding dangerous swimming in the stomach, procuring thirst, most hardly digesting, and filling the body full of wind. Neither yet must it be too old and dry, for then it nourisheth nothing, dryeth up the body, encreaseth costliness, and very hardly passeth from out the stomach.

**Of the use of Bread.**

Last of all, Concerning the use of Bread, it consisteth in...
in the quality, quantity, and timely taking of it. The inmost crumbs of bread are most nourishing, and fittest for hot and cholerick persons; contrariwise the crumbs next the crust are fittest for phlegmatick dispositions, unto whom sometimes we allow the crust itself, or else the crumbs toasted at the fire. Leavened Bread is also most convenient for weak stomachs, because it is soonest digested; but if it be too much Leavened, it anoieth them as much in gripings of the belly and spleen-swellings.

It is questioned by some, Whether Children should eat much Bread without Meat, ant contra.

Now Bread (so it be not newer then one day) is most nourishing, but old Bread (as I said before) is most drying.

Concerning the quantity of Bread, we are to understand: that as Drink is necessary to hasten meat out of the stomach when it is concocted, so Bread is as needful to hang it up, and stay it in the stomach till it be concocted. For if we eat flesh, fish, or fruit without Bread, it will either return upward (as it fareth in Dogs) or beget crudities and worms (as it hapneth to greedy Children) or turn to most cruel fluxes, as it falleth out in the Time of Vintage, and at the gathering of Fruit, when many Grapes, or Apples, or Plums be eaten without Bread.

Nevertheless over-much Bread is as hurtful, yea the surfeiting of it is more dangerous then of any meat. For flesh, fruit or fish, being immoderately taken, are quickly corrupted into a thin substance, which nature may easily avoid; but the surfeit of Bread is incorrigible, remaining so dry, hard, and tough in the stomach, that it will neither be voided upward, nor downward without great difficulty, resisting the operation of any medicine, stop-
Of the Variety, Excellency, Making, &c.

ping the veins, and dawbing as it were the bowels (otherwise sensible enough, and ready to be stirred with the least Physick) with a slimy and viscous mortar. Eat therefore no more then to make a convenient mixture of meat and drink, for as there must be a sufficient quantity of sand to combine lime and water together, not too little (left the mortar be too liquid) nor too much (left it be tough) but a certain proportion to be aimed at by the Plaisterer: so a due quantity of Bread maketh a perfect mass of nourishment, which else being too liquid would turn to crudities by passing over-timely into the guts, or being too thick would either putrify at length, or at the least wax burdensome to the stomach and choke the veins. Note also this, that the more liquid and moist your meats are, so much the more Bread is required: but the more dry and solid they are, the more Drink is to be taken and the less Bread.

Last of all, to speak somewhat of the time, and order to be observed in the eating of Bread: Howsoever Antoninus that holy Emperor of Rome, did make his breakfast onely of dry Bread, and then presented himself to all suiters till dinner time: we must conceive, first that he was Rhumartick through his night-watchings and great studying. Secondly, that he was old and subject to the Dropisie: otherwise he was foolish to prescribe himself that Diet, or his Physicians mad that perswaded him to it. For as first lime, and then sand are mingled with water, so first Meat, then Bread should be eaten together, and afterward drink should be poured on like water to mingle them both. Socrates said truly, that some fools do use Bread as Meat, and some use Meat as Bread. For some will break their fast with Bread, which commonly is dangerous: others will eat at Dinner a little Meat and too much Bread, which is almost
Of Salt, Sugar, and Spice.

almost as unwholesome: others will end their Meals with drink and meat, when reason and experience sheweth, that the upper mouth of our stomach is best closed up with Bread and dryness; in the sealed and closing up whereof perfectness of concoction doth greatly consist.

Cyrus the greater, being asked daily by his Steward, what he should provide for his Supper, never gave him other answer than this, Only Bread: shewing us thereby, that as our breakfast must be of the moistest meats, and our Dinners moderately mingled with drincks and moisture; so our Suppers should be either onely of Bread, or at the moist of meats, as dry as Bread; especially in these Islands and moist Countries, so subject to rhumes and superfluos moistures.

CHAP. XXVI.

Of Salt, Sugar, and Spice.

There was a sect of Philosophers called Elphistici, commending Hope so highly above all vertues, that they termed it the savce of life; as without which our life were either none atall, or else very loathsome, tedious and unfavorable. May I not in like manner say the like of Salt, to which Homer giveth the title of Divinity, and Plato calleth it Jupiters Minion? for tell me to what meat (be it flesh, fish or fruit) or to what broth Salt is not required, either to preserve season or relish the same? Nay bread the very staff and strength of our sustenance, is it not unwholesom, heavy and untouchsom without
Of Salt, Sugar, Spice.

Some without Salt: Wherefore in the same Temple Neptune and Ceres ever stood together, because no Grain is good unsalted, be it never so well spiced or sugared, or otherwise artificially handled. Besides this, the famous Warriors in old time, accustomed to hard and sparing Diet, howsoever voluntarily they eschewed flesh and fish as meats too delicate for Souls' stomachs, living only upon bread, onions, leeks, garlick, town-crestles and roots, yet they did eat Salt with every thing, as without the which nothing was deemed wholesome. And truly what is flesh but a piece of carrion and an unwholesome carcass, till Salt quickens graces and preserves it, insuffusing thorough out it (as it were) another soul? what is fish but an unreplenished froth of the water, before Salt correcteth the flashiness thereof, and addeth firmness? yea milke, cheese, butter, eggs, tree-fruit, garden fruit, field-fruit, finally all things ordained and given for nourishment, are either altogether unwholesome without Salt, or at the least not so wholesome as otherwise they would be.

Plutarch moveth a question in his Natural Disputations, why Salt should be so much esteemed, when beasts and fruits give a relish of others tastes, but none of Salt. For many meats are fatty of themselves, Olives are bitterish, and many fruits are sweet, many sour, divers astringent, some sharpe, and some harsh; but none are salt of their own nature: what should be gathered of this? that the use of salt is unnaturall or unwholesome? nothing les. It is enough for nature to give us meat, and elsewhere to give us wherewith to season them. And truly fish Salt may either be found or made in all Countries, what needed fruit, flesh, or fish to have that taste within them, which outwardly was to be had at mans pleasure.

Now
Now if any shall object unto me the Egyptian Priests, abstaining wholly from Salt (even in their bread & eggs) because it engendereth heat and stirreth up lust: Or A-pollonius (Herophilus his Scholer) who by his Physicians counsel abstained wholly from any thing wherein Salt was, because he was very lean, and grew to be exceeding fat by eating homy-fops and sugared Panadoes: I will answer them many ways, and perhaps sufficiently.

First, that long custome is a second nature, and that it had been dangerous for the Egyptian Priests to have eaten Salt, which even from their infancy they never tasted.

Again, whereas it was said, that they abstained from it for fear of lust, no doubt they did wisely in it; for of all other things it is very effectual to stir up Venus, whom Poets fain therefore to have been breed in the Salt Sea. And experience teacheth, that Mice lying in Hoyes laden from Rochel with Salt, breed thrice fatter there, than if they were laden with other Merchandize. Huntsmen likewise and Shepherds seeing a flowness of lust in their Dogs and Cattle, feed them with Salt meats to haften coupling; and what makest Doves and Goats so lusty and lascivious, but that they desire to feed upon salt things? Finally remember, that lechery (in Latin) is not idly, or at adventure termed Salaritas, Saltishness; for every man knows that the fatter our humours be, the more prone and inclinable we are to lechery: As manifestly appeareth in Lazars, whose blood being over salt, causeth a continual tickling and desire of venery, though for want of good nourishment they perform little.

Wherefore whosoever coveteth to be freed of that desire with the Egyptian Priests (which is an unnatural thing to cover) let them altogether abstaine from Salt in
Of Salt, Sugar, Spice.

in every thing; but look how much they gain in impo-
tency that way, so much they lose of health another way.
For as sheep feeding in salt Marshes never dye of the
rot and be never barren, but contrariwise are rotted as
well as fatt'd in fresh pastures: so likewise whosoever
moderately useth Salt shall be freed of putridation and
stoppings, and live long in health (no disorder being else-
where committed) when they which wholly abstain
from it both in bread and meat, shall fall into many di-
seases and grievous accidents, as did Apollonius him-
selves for all his fatness; and as it hapned to Dr. Penny,
who after he had abstained certain years from Salt, fell
into divers stoppings, cruel vomitings, intolerable head-
ache and strange migrains, whereby his memory and all
inward and outward senses were much weakned.

Remember here, That I said whosoever moderately
useth Salt; for as wholly to refuse it causeth many incon-
veniencies, so to abuse the same in excess is no less dan-
gerous, engendering choler, drying up natural moisture,
enflaming blood, stopping the veins, hardning the stone,
gathering together vitious and crude humours, making
sharpness of urine, consuming the flesh and fat of our
bodies, breeding salacity and the colt evil, bringing finally
upon us scabs, itch, skurse, cankers, gangrena's and foul
leprousies. They which are cold, fat, watrih and phleg-
matick, may feed more plentifully on salt and salt-meats
then other persons: but cholerick and melancholic com-
plexions must use it more sparingly, and sanguineans must
take no more of it, then lightly to relish their unsavory
meat.

Our Wiches in Cheshire afford so good Salt (through
God's singular Providence and mercy towards us) that I
am eased of a great labour in shewing the differences of
salt. Onely thus much I leave to be noted, that Bay-salt
Of Salt, Sugar, and Spice.

is best to make brine of, but our white salt is fittest to be eaten at table. Finally sith not onely we in England, but also all other Nations, yea the old Romans and Grecians (as Pliny and Alexander remember) placed Salt ever first at the Table, and took it last away (insinuating thereby the necessary use thereof with all kinds of meats) let us conclude with the Scholers of Salern, in good rhime and better reason.

Sal primo debet poni, non primo reponi,
Omnis mensamale ponitur absq; sale.

Here I might speak of Sal Sacerdotale Actii, called the Priests Salt, mingled with many sweet herbs and spices to preserve meats: as also of Chymical Salts drawn from wormwood, cinnamon, cloves, guajacum and other infinite simples; but sith they are rather medicinable then belonging to ordinary diet, I have reason to omit them.

Now if any will mervail, why I should write thus much in the commendation of Salt, when by general consent of Writers it is not nourishing? I answer, That it is, and that not onely accidentally in making our meat more gracious to the stomach, hindring putrefaction, and drying up superfluous humours; but also essentially in itself, being taken in his just and due proportion. For our bodies hath and should have humours of all tastes; yea the firmest element of our body is nothing but Salt it self, and so termed by the best (though the newest) Philosophers; which will hardly be preserved without eating of Salt.

Hence comes it that Souldiers, Seamen and Country-labourers, accustomed to feed usually upon hang'd-Beef, Salt-bacon, and salt fish, have a more firm flesh.
Of Salt, Sugar, Spice:

and greater strength then ordinary Citizens and dainty Gentlemen. And if Salt met (not over-failed) be generally held to give the best nourishment, why should we deny that Salt nourisheth?

A Woman eating much Salt when she is with Child, bringeth forth a Child without Nails.

Salt in portage is forbidden in hot agues.

They which eat much Salt and Vinegar have burned livers, and live unfound.

Of Sugar.

Sugar or Suchar is but a sweet, or (as the Ancients term it) an Indian Salt. The best Sugar is made of the tears or liquor of Sugar canes, replenished so with juice that they crack again. Other sorts are made of the Canes themselves finely cut, and boiled so long in water, till all their gumminess gather together at the bottom, as Salt doth in Cheshire at Nantwich. The best Sugar is hard, solid, light, exceeding white and sweet, glistering like snow, close and not (spicy, melting (as fat doth)) very speedily in any liquor. Such cometh from Madras in little loaves, or three or four pound weight a piece; from whence also we have a courser sort of Sugar, loves, weighing seven, eight, nine or ten pounds a piece, not fully so good for candying fruits, but better for syrops and Kichin uses.

Barbary and Canary Sugar is next to that, containing twelve, sixteen and seventeen and a weight in a loaf. But your common and coarse Sugar (called commonly St. Owens Sugar) is white without, and brown within, of a most glutinous substance, altogether unfit for candying or preserving, but serving well enough for common syrops and seasoning of meats.

Of the powder of which Sugar our cunning Refiners make

make such white and glorious Sugar in shew, that albeit it be not either sweet, light nor kindly, yet they feel an unspakeable sweetnes by that art, or rather trade, or rather mystery, or rather (if I am not mistaken) flat cozenage and apparent knavery.

Concerning the uses of this worthy and sweet Salt, they are many and good. For whereas honey is hurtful to cholerick complexions, Sugar is incommodious or hurtful unto none; yea it is so mild and temperate, that Salt doth not disallow it to be given in agues. Furthermore it nourisheth very plentifully, yea it maketh many things to become exceeding good meat (by conditing, preserving and conferring as Citrons, Limons Oranges, Nutmegs, Ginger & such like, which of their own nature do rather hinder nourishment and procure leannes. Besides this, it delighteth the stomach, plentiful the blood and liver, cleanseth the breath, restoreth the lungs (especially being candied) taketh away hoarseness, and allagog-eth drought in all agues, giving also no small ease to enflamed kidneys, and to bladders molested with phætales of urine.

Sugar keepeth Children from engendering of worms, but being engendered, maketh them fis.

It were infinite to rehearse the necessary use of it in making of good gellies, cullies, mortefles, white-broths, and restorative pies and mixtures: which lett cooks do and ought chiefly to practice, I will not further ulter upon their province: onely say, Sugar never marred lawce.

Of Spices.

Spices are properly called such sweet and odoriferous simples, as are taken from trees, shrubs, herbs, or plants, whereof some are growing in England or home bred, others
Of Salt, Sugar, Spice.

make such white and glorious Sugar in shew, that albeit it be neither sweet, light nor kindly, yet they feel an unspeakable sweetness by that art, or rather trade, or rather mystery, or rather (if I am not mistaken) flat couzenance and apparent knavery.

Concerning the uses of this worthy and sweet Salt, they are many and good. For whereas honey is hurtful to choleric complexities, Sugar is incommodious or hurtful unto none; yea it is so mild and temperate, that Galen doth not disallow it to be given in agues. Furthermore it nourisheth very plentifully, yea it maketh many things to become exceeding good meat (by conditing, preserving and conserving) as Citrons, Limons, Oranges, Nutmegs, Ginger & such like, which of their own nature do rather hinder nourishment and procure leanness. Besides this, it delighteth the stomach, pleaseth the blood and liver, cleanseth the breast, restorēth the lungs (especially being candied) taketh away hoarseness, and assuageth drought in all agues, giving also no small ease to enflamed kidneys, and to bladders molested with sharpness of urine.

Sugar keepeth Children from engendering of worms, but being engendred, maketh them stir.

It were infinite to rehearse the necessary use of it in making of good gellys, curlises, mortêsse, white-broths, and restorative pies and mixtures: which sith cooks do and ought chiefly to practice, I will not further usurpe upon their province; onely say, Sugar never marredlawce.

Of Spices.

Spices are properly called such sweet and odoriferous simples, as are taken from trees, shrubs, herbs, or plants; whereof some are growing in England or home bred, others
Of Salt, Sugar, and Spice.

other fetcht from far Countries, cal'd Outlandish Spices.

*Homedbred Spices are these,* Aniseed, Dill, Fennel-seed, Aleoof, Commin, Carawayes, Clary, Coriandors, dried Mints, dried Nep, dried Origanum, Parsly-seed, dried Gilly-flowers, roots of Galinga and Orris, dried Primroses, Pennrrial, Rosemary, Saffron, Sage, Oke of Jerusalem Bay-berries, Juniper-berries, Sothernwood, Tansie, Tamarisk, Time, dried Wal-flowers, Violets, Var-vein, Winterfavory, Wormwood, and such like.

*Outlandish Spices are these chiefly,* Lignum Aloes, Foleum Indicum, Cinnamon, Ginger, Mace, Cloves, Pepper, Nutmegs, Pills of Citrons, Limons and Oranges, Grains, Cubebs, and Saunders, &c. which being no nourishment of themselves, and serving onely to Physick ues, I rather ought to send you to the Herbals of Lobelius, Dodonaus, Clusius, Turner, and Bauhinus, (where at large you may hear of their virtues) then to stand here upon them any longer in my Treatise of nourishments. Wherefore let it be sufficient for me to have set down their temperatures in the fifteenth Chapter of this Treatise; and now let me proceed to discourse of Sauces: wherein (as occasion serveth) I will somewhat enlarge my Treatise of Spices, which I might have handled in this Chapter.

CHAP.
CHAP. XXVII.

Of the necessary use and abuse of Sauces, and whereon they consist.

Plutarch boldly affirmeth that the Ancients knew not never any sauces but two, Hungar and Salt: calling that the night, and this the light of sauces: for as in the night all colours be alike, so nothing is unsovery to a hungry stomach: and as the light discerneth colours, so salt sheweth the variety and excellency of all tastes. Proof hereof we have usually at our Tables, where having tasted of vinegar or soure fruit, or eaten much sweet meats, the best wine is presently distasted after it, and the goodness thereof undiscerned till a little salt be eaten.

Concerning Hunger, I yeeld unto Plutarch, for without that even salt and vinegar and every thing is unsavoury, according as it is written of the Cooks of Athens; who vaunting by their divers pickles, sauces, pouders and mixtures to procure any man an appetite, yet in the end they found it true, that the best sauce is loathsome without hunger. Dionisius also supping once (after Plut.in Coron. Hunting) with the Lacedemonians, most highly extoll'd their black-broth; afterwards eating of the same another time, without exercise premised, he did as deeply dispraise it.

The like we read of Ptolomy in Plutina, and of Socra- lib.de opt. civ. ves in Tullies Tusculanes, who walked ever before Meat a mile or two, to buy him this sauce of hunger. Anachar- Plut de Sal. vit fis was wont to say, that dry ground is the best Bed, a rat.
Of the necessary use and abuse of Sauces,

skin hardned with exercice the best garment, and natural hunger the best sauce: which addition of this word natural cleareth the question; for over-much hunger tasteth nothing better then overmuch satiety, the one loathing good things because of fulnesses, the other commending bad things because of emptiness.

As for Salt, the second sauce of the Ancients, I have already enough commended it in the former Chapter: nevertheless it is not sufficient, nay it is not convenient for all stomachs. For even old times afforded two sauces, Salt and Vinegar, the one for hot stomachs, the other for cold, knowing well enough that appetites are not procured in all men alike, because want of appetite ariseth from divers fountains.

Plutarch raileth mightily against sauces and seasonings, avouching them to be needless to healthful persons, and unprofitable to the sick, because they never eat but when they are hungry, and these ought not to be made hungry, lest they oppress nature by eating too much. But I deny both his arguments; for as many found men abhor divers things in their health roasted, which they love sodden; so likewise they love some things seasoned after one fashion, which seasoned or sawced after another fashion they cannot abide, though they be urged unto it by great hunger.

As for them that be sick, whosoever dreameth, that no sick man should be allured to meat by delightful and pleasant sauces, seemeth as froward and fantastical as he that would never whet his Knife. And tell me I pray you, why hath nature brought forth such variety of herbs, roots, fruits, spices and juices, fit for nothing but sauces, but that by them the sick should be refreshed, and the sick men allured to feed upon meat? for whom an overstraiten abstinence is as dangerous, as fulness and satiety is inconvenient.
and whereon they consist.

All which I write, not to tickle the Epicures of our age, who to the further cramming of their filthy corps, make curious sauces for every meat, or to force appetite daily where no exercise is used: for as Morris-dancers at Burials make no sport, but rather give cause of further lamenting, so appetites continually forced weaken a diseased stomach, either making men for a time to eat more than they should, or else afterwards bereaving them of all appetite. Socrates compared the over-curios seasoning of meat, and these Epicurean sauce-makers to common Courtisans curiously painted and sumptuously adorned, before they entertain their lovers, whereby they stir up new lust in withered stocks, and make even the gray-headed spend and consume themselves. Even so (faith he) these new found sauces, what are they but Whores to edge our appetite, making us to feast when we should fast, or at least to feed more than nature willeth? Also he resembleth them to tickling under the sides and arm-pits, which causeth not a true & hearty, but rather a convulsive and hurtful laughter, doing no more good to pensive persons, than hard scratching is profitable to a scald head, wherein yet it delighteth to his own hurt.

There is a notable History written of Alexander and

Queen Ada, who purposing to present the Conqueror with her best jewels, sent him two of her best sauce-makers, to season and dress his meat, commending their skill exceedingly in her Letters: But Alexander having bountifully rewarded them for their travail, returned them with this message, that he had along time entertained two for that purpose, which made him better sauce to his meat, than any other could make in his judgment; namely, Nyctopia Night-marching, who ever got him a stomach to his Dinner, and oligaristia little-
dining.
Of the necessary use and abuse of Sawces,

dining, whoever procured him a stomach to his Supper. Shewing thereby that exercise before Dinner and Supper are the best sawce-makers, because they bring forth hunger, which taste of (yea which causeth us also to digest) all things.

And verily for strong and able persons, what need we prescribe more sawces then exercise and hunger? Nevertheless because many men's trade of life, and estate of health is such, that either they cannot exercise themselves abroad, or else are not able through weakness to do it at home (whereupon want of appetite and want of digestion, the only founders of sawces must ensue) it will not be amiss to set down some simples, which may be the matter of sawces for both those inconveniencies.

The most usual and best simples whereof Sawces are made.

If the stomach want appetite, by reason of cold and raw humours surging the same, and dulling the sense of feeling in the mouth thereof.

Hot Sawces.

Make sawce of Dill, fennel, mints, organum, parsley, dried gilli-flowers, galinga, mustardseed, garlick, onions, leeks, juniper-berries, sage, time, varvein, betony, falt, cinnamon, ginger, mace, cloves, nutmegs, pepper, pills of citrons, limes, and oranges, grains, cubebes, and such like, mingle some one, two, or three of them together, according as occasion most requireth, with wine or vinegar, strong of rosemary or gilly flowers.

Cold Sawces.

Contrariwise wanteth your stomach appetite, through abundance of cholere, or adult and putrid phlegm; then restore it with sawces made of sorrel, lettuce, spinach, purslane, or saunders; mingled with vinegar, verjuice, cider, alegar, or water it self, or with the pulp of prunes, apples, currens and such like.
and whereon they consist.

As for digestion, it waxeth slow and weak, either because the stomach is too cold, or because the meat is of bad digestion which is put into it.

Sauces for slow digestion.

Cold stomachs must be quickned with sauces hot of spice; and meats hard of digestion must be helped with hot things: therefore I commend the use of mustard with bietc, and all kind of salted flesh and fish; and onion-saw with Duck, Widgin, Teal, and all water Foul; salt and pepper with Venison, and galanga sawce with the flesh of Cygnets; and garlick or onions boil'd in milk with a stable Goose; sugar and mustard with red Deer, Crane, Shovelar and Bristard.

Sauces for temperate Meats.

But for temperate Meats and speedy of digestion (as Pork, Mutton, Lamb, Veal, Kid, Hen, Capon, Puller, Chicken, Rabbet, Partridge, Pheasant, &c.) we must likewise devise temperate sawces: as mustard and green-sawce for Pork, verjuice and salt for Mutton; the juice of Orenges or Limons with wine, salt and sugar for Ca-pons, Pheasants and Partridges; water and pepper for Woodcocks; vinegar and butter, or the gravet of roast-ed meat with Rabbits, Pigeons or Chickens; for if their sawces should be either too cold, or too hot, such meats would soon corrupt in our stomachs, being other-wise most nourishing of their own nature. As for the just quantity and proportion of every thing belonging unto sawces and pickles, albeit Apicus took great pains therein, writing whole volumes of that argument, yet few of those sawces agreed with most mens natures, and some of them perhaps (if we might peruse those books) were grounded upon little or no reason; wherefore I leave the directing of them to particular Cooks, who by experience can best aime at every mans appetite, and know
Of variety of Meats,

know also sufficiently how to correct that flesh by Arti-
ficial preparation and appropriated sauce, which nature 
hath made queazy or heavy to indifferent stomachs.

Some have put the question, Whether there be any 
sauce but appetite: or whether it be good to use saus-
ces:

CHAP. XXVIII.

Of Variety of Meats, that it is necessary and con-
venient.

Philo a most excellent Physician having invited Phili-
linus to Supper, entertained him with all kind of 
fowl, fish and fruit, killing also as many beasts, as if he 
had purposed to celebrate an Hecatomb: But his elo-
quent guest (for he was counted the best Councillor at 
the Bar of Athens) either to reprove his Friend, or to 
try his Oratory, accused him at the Table of a double 
trespass, the one against himself, the other against nature. 
Against himself, because he allured him to surfeit by vari-
ety of dishes: against nature, because nature teacheth 
us to feed but upon meat, and yet Philo himself did 
feed upon many. But tell me Philinus (for I am a Phyl-
fitian likewise, and sworne to defend my Teachers no 
less then my Parents) how is it an unnatural thing to feed 
upon many dishes? Mary (faith he) nature teacheth us 
to feed upon that which will make us to remain longest 
in life and health: wherefore if we would feed as beasts do 
upon some one thing, we should outlive them; whereas 
now through our variety of dishes they outlive us.

Again, do not you Phystians (being but Natures Mi-

Nip in Jur
nisters) diffwade men in agues from diversity of meats, bringing unto them only some one dish of a Chicken or Rabbet simply roasted or boiled, neither smelling nor tasting of any mixture, nor marred, or infected with variety of sauces. Furthermore doth not the Diars Art instruct us, no colour to keep so long in cloth or silk, as that which is made by one simple? And is not the sweetest oil marred by mingling, which being kept alone by itself would be ever fragrant? even so fareth it likewise in meats, for any one meat of an indifferent constitution will be easily concocted, when many strive so one with another, whether of them shall go out from into the guts, that one stays too long and is corrupted, whilst the other is not half changed.

And tell me _Philo; why should it not be in meats as it is in wines? doth not variety of wines make bad distribution, and cause drunkenness sooner then if we kept to one wine? no doubt it doth; else had the Law _contra Alleniis been frivolous and vaine, precisely forbidding Vintners and Waiters at the Table to mixe one wine with another. _Musicians likewise by tuning all their instruments into one harmony, plainly shew what hurt cometh by inequality and change of things. _Socrates was wont to say (whom the great Oracle of _Apollo hath crowned for the wisest Grecian) that variety of meats is like a common house of Courtisans, which with variety of faces, trickings and dressings rather empty then fill up _Venus Treasury, kindling rather a flame to consume our luft, then giving a gentle heat to conserve our lives. Wherefore when the jars of crowders shall be thought good musick, and mingled wines allowed for wholesomeness, and whorish allurements taken for preservers of life; then will I also confess variety of dishes to be tolerable, and that one man at once may taste and feed safely.
Of Variety of Meats,
safely of many dishes. In the mean time let me still commend the old Romans, who judged as ill of common Feasters, as of them which erected a bawdy-house: and give me leave to imitate Plato, who at a great feast fed on nothing but Olives, thinking one dish most wholesome where many are.

Other Objections against Variety of Meats.
Thus much said Philinus against Philo, as Plutarch writeth: whole Arguments I will then answer in order, when I have first given a further strength to his assertion, by other proofs and authorities that himself perhaps did never dream of, namely these.

Rogatianus a noble Senator of Rome, having spent much mony in Physick to no good purpose, fed afterwards (by his Friends advice) never but upon one dish: whereby he was quit of his grief for many years. Epicurus also placing all felicity in health and pleasure, fed but sparingly and simply upon one dish, were it roots, apples, pearses, plums or pulspottadge (for he never ate fish nor flesh) also he did eate but one kind of Bread, and never drank but one sort of drink, were it wine or water. Iovinianus Pontanus being asked, why he never fed but upon one dish: I abstinence (said he) from many meats, that many, nay that all Physitians may abstinence from me.

A Cook in Lacon being bidden by his Master to dress him a piece of flesh; he asked of him Cheefe and Oile to make the sauce; to whom his Master answered: away fool, away; if I had either Cheefe or Oile, what needed I to have bought a piece of flesh? whereby we perceive that in old times men fed onely upon one dish, thinking it folly to kill hunger with many meats, when it may be killed with one.

Epaminondas also being invited to a friends house,
that it is necessary and convenient.

seeing their variety of dishes, departed with these flor- ing speeches: I will not trouble thee, for I see thou art sacrificing to the Gods, not making a dinner to thy friend. And yet the tables of the ancient Gods (being but indeed Divels) had no great variety upon them: For when the Athenians did celebrate the great festivals of Castor and Pollux, their dishes were only these, Cheese, Mace, Olives and Leeks; afterwards when Solon (to imitate Agamemnon example in Homer) added a Spice-take, he was rather counted a giver of ill presidents to men, then any whit the more bountiful to the Gods.

The like may we say of the Romans, who offered first to their Gods no flesh nor fish, but a little Orchard and Garden-fruit; and of the Egyptians whilst the Mameluks ruled over them; and of the Carthaginians, whose famous quaternal Feast consisted only of four dishes, Dry-figs, Ripe-dates, green-leeks, and four milk. Nay to come nearer to our owne selves, the Scots (our fellow-Islanders and northern-countrymen) beginning the morning with a slender breakfast, did in old times fast till Supper, feeding then but onely of one dish, using generally to temperate a diet, that not Judges and Kings, but Philosophers and Physitians seemed to have given them precepts; what need I remember. That Moschus Antimolus the great Sophister lived all his life time onely with figs, Stilpo only with garlick, Saint Genovefue the holy maide of Paris five and thirty years onely with Beanes, and Zoroaster (that silverhead- ed Neftor) twenty years in the wilderness onely with Cheese: or that the Kings of Egypt fed never upon more meats, then either Veal or Goslings; whereby we may understand that with one dish, men lived a long and healthful life, and that variety of diseases sprang first
Of variety of Meats,

first from confusion and variety of meats. It is written of the Romans, that whilst their greatest feasts had but three dishes, the people were found, healthful and sober; but when Augustus the Emperor brought in three more, and permitted the Romans to have three in their houses, and fix in their temple-feasts, his riot is said to have corrupted Rome and brought in Phylick. Also whilst the Laconians had little dishes and little tables, so that they could neither have many guests, nor much meat at their board, thrift, wealth and health embraced one another; afterwards all went to ruine when variety of dishes were admitted their boards enlarged, and after-courses induced by the Ionians. The people of Lituania were very frugall, laborious and healthful faith Aneas Sylvius, till Suetonius made them exceed by his owne example, who had no fewer than a hundred and thirty dishes at a meal: whereupon his owne life, and the happy estate of his subjects was soon shortened. What should I stand upon the Romans riot in Antoninus Geta, Commodus (Adrians Son) Vitellius and Heliogabulus, their dominions and times of governing the Empire? when Dormite, timber-worms and slails were served for dainties; when the livers of great fishes, the brains of Pheasants and young Peacocks, the kernels of Lampeys (brought by flyboats and light-horsemen out of Spain to Rome) when infinite numbers of nightingales tongues, the brawnes of Kings-fishers, Pheasant-Combs, Peacocks-Gizards, and Wrens-livers, were made altogether into one Pie: when finally three courses came daily to Geta his board, and as many dishes at each course as there be letters in the Alphabeter. But what followed? Marry infinite diseases, and infinit Physitians; whereof some were so ignorant that they tormented the people worse then sickness; in such fort
that it is necessary and convenient.

that Galen, Herophilus, Erasistratus, and divers Greek Physicians were sent for to recover them, languishing and consumed almost with fevers, whereinto through excess and variety of meats they were justly fallen.

So likewise fell it out with the Israelites, who in the wilderness longed first for the fish of Egypt, then for cucumbers, pommions, leeks, garlick and onions. Then being fed with Manna from heaven, they loathed it because it was but one meat. Last of all Quailes came down, yet were they never satisfied with one meat were it never so good, coveting still change and variety were it never so bad: wherein both they and we shew plainly from what root we are first sprung. For when our first Parents might eat of all trees and fruits in Paradise, yet the shew, lure and desire of variety made them touch and taste the unhiddon fruit. After the flood when flesh, fish and fruit were permitted to be indifferently eaten, and blood and fat onely forbidden yet we gather up the blood and fat of beasts to make us puddings, and abstain not (for recovery of consumptions) to suck the hot leaping and vital blood out of one another's veins. Neither are we contented to feed (as wise men should do) upon wholesome meats, but we mingle with them venison of wild bears, the flesh of scabby Cuckoes, the spawne of Whales, Sturgians and Tunnies, and other very loathsome things, onely for varieties fake and delight of change. Licinius though he fed upon many dishes, yet he must end his meals with a Lamprey-pye. Lucius never slept without Oysters, nor Sergius without a Dorry: whereupon they were justly nicked by these names, Licinius Lamprey, Sergius Dorry, and Lucius Oiferman.

Thus im-borne impiety engraffed by propagation from Adam and Eve, hath made us to lose the desire of unity in all things; coveting variety of meats, drinks and
Of Variety of Meats,

and women, yea of Gods and religion; never contented with what is given for our good, but desirous of that which we snatch for our own hurt.

An apology for variety of meats, answering the former objections.

Hitherto I have spoken much from Philinus owne mouth, and more from mine own in his behalf, to oppugne the variety of meats: now read I pray you with the like patience, How I shall defend Philo against Philinus, and prove apparently that variety of meats is both at board, and in our stomachs, most agreeable to nature, and consequently beneficial to maintain us in health.

First therefore Philinus abused our ears, in saying that all beasts feed onely upon some one kind of meat: For Eupolides his goats, yea and ours to, feed upon time, mints, hysope, heath, ivy, oken buds, beech, ah, mullen, chervil and tamarisk, and many other herbs differing no les in tast, smell, substance, and vertue one from another. What Shepheard is ignorant, that his flock feedeth upon filipendula, daisies, moultre, cowflaps, lambstongue, milk-wort, Saxifrage and little mullen: yet work they no worse effect in their stomachs, then if they had onely been fed with gras; what should I speak of the Ostrich, which devoureth iron and pap together, and refuseth no meat, unless men had also an Ostriches stomach? Onely let him serve to disprove Philinus avouching all beasts and birds to tye themselves as it were to one meat, and not to eat at once of divers nourishments.

Secondly where it was affirmed, that brute beasts and birds outlive men, because they are of a simpler diet: I must pardon Philinus being a heathen, and ignorant of the Scriptures: wherein Methusalem and divers Patriarkes are registred to have lived longer, then any beast or
or bird whatsoever, called fitly of Homer by the name of Mortals, as upon whom more ills, murrays, aches, di-
seases and plagues do light, then usually happen unto
men. Nay go to your Raven and Stag, those longest-
livers of all the unreasonable breathers; feeds not the
Raven upon all flesh, eats not the Stag of all herbs,
boughs and mast that comes in his way? ye feedeth he
not some times upon Snakes and Adders?

Thirdly, the Physitians giving of simple meats to
aguish persons, proveth no more that variety is not good
for most men, then that because Thersites can hardly
carry his single spear, therefore Agamemnon shall not
put on his compleat armour.

Fourthly, the sedition and tumults foolishly feared,
and rashly presupposed to be in meats of divers kinds,
affecting the stomach either at the time of concoction
or digestion, that reason of all other is most unreasona-
able. For who would or can imagine, that Man the Epi-
tome or Abstract of the whole world, in whom some-
thing of every thing (to speak Platonically and yet tru-
ly) is placed and inferred, could live ever, or long in
health without variety of meats? Hippocrates seeing
such variety of simples rooted, sprouted and quickned
upon the earth, gathereth thereupon very truly and
learnedly, that there ye hidden in the earth all kinds of
tastes, smells, liquors, and heats, and that it is not (as
some imagine) a dry and cold dust, void of all taft, heat
and moisture.

Much more then may I justly avouch, that many
meats may and do best agree with most mens stomachs,
in whose bodies not onely firm flesh, but also thin blood,
sweet phlegm, bitter gall, and sourish melancholy is
necessary to be preserved: wherefore let hot meats,
cold meats, moist meats, dry meats, bitter, meats, salt
meats
Of variety of Meats,

meats, light meats and heavy meats be mingled together in an indifferent stomach (so that they be well prepared, orderly taken, and no error committed in time, measure and quantity) no sedition or tumult will arise, no not so much as if the stomach had taken but one meat; for (according to that Oeconomical distribution of Empedocles)

Sweet straitwaies will it self to sweet apply,
    Sharp runs to sharpe, with gall doth bitter dye,
Hot drinks and meats to fiery parts ascend,
    Whilst cold and moist to wary members tend.

An no marvel, considering that natural heat (like a good Stuard) dissolveth the mass into a creamy substance, running thorough all himself, that he may give unto all their due nourishment. Wherefore this little world of ours was created full of variety, why should we tye our stomachs onely to fruit, fish, or flesh, when God in his goodness hath given us all of them?

Nay furthermore, ifth man can digest more sorts of meats, bones and merrtes (being rightly prepared) then either the Goat, Raven, or Ostrich, why should his power be bridled by any unnatural Edict, proceeding rather from the brain of a senseless head, then from the deep and mature judgment of any Physitian: for hence teacheth us, that most compound bodies must feed upon divers meats, and that not variety but variety, not quality but quantity, not simple taking, but anorderly taking of them, (out of time, out of season, and out of their due place and proportion) causeth that distention and tumult in our bellies, whence all manner of dislikings or discontentments arise, and at which (to use Hippocrates his words) ήλκεται τυγχανώς κυτταρος οοσκεδάστικος και φοιτίς Nature is
that it is necessary and convenient.
distraeted, troubled and (as it were) gnasheth her teeth.
As for that simile of Diars, and the other of Sweet-oil, and the third of Musick; they are all more childish, then worthy of an answer.
For simple colours (as white and black) are not the purest, for then the skies should bear them, yea the purest jewels give most variety of colours and lights in their own kind. And whereas cloth died with some one simple keepeth longest his colour in Philinus opinion, it is little material if it were true; considering meat is not given to dye our bodies, but to be transformed into our substance.
Again, though a sweet oil keepeth best his scent and perfection whilst it is unmingleed, yet that disproveth not the necessity of mixtures, for whose sake simples were no less created, then Consonants and Vowels appointed to bring forth syllables: wherefore I laugh whilst others praise and extol, Guevarraes folly, who like another Erasistratus (whom he Apishly followeth in many points) complaineth of compound medicines, reducing all kind of agues to be cured with a plain Ptisan, a thin Cucumber milke, and a little water and oil mingleed together. Foolish Bishop I deride thy ignorance, because thou deservest not to be pitied deriding others. Go to the little Bee, thou great Idiote; and tell me if thou canst number, out of how many flowers hony is made. Hony I say, the sweetest meat, and best medicin of all others, yea the very quinteance (as Isaac the Netherlander writeth) and refined marrow of infinite wholesome and good vegetables. Can that imperfect Creature perfectly convert so many divers juices into one sovereign meat, and may not man (the perfectest creature of all others) do the like in his stomach, when he feedeth of many good and wholesome dishes? As for

Mm 2. Socrac.
Of Variety of Meats,

Socrates his comparison (whom Apollo himself termed the Prince of Sages) I answer thus,

What though variety be to the stomach, as choice of fair women in a weak man's eye, causing more strong an appetite then reason or nature would? By the same argument we might as well reprove cleanliness in handling, skill in seasoning, and handsomeness or neatness in serving in our meats; because when these concur we feed more largely; which if it be a fault, let Philinus hereafter eat bread made of meal which was never bolted; and parsnips and radish never washed nor scraped; let him eat of boil'd meat that was never scum'd, and of dry, lean birds (such as Q. Curtius threw out at the window) never bafted, and of bitter Feldefares never drawn.

But I (and all wise men with me) will consider, that as honesty and delight may be matched together, so cleanliness and variety is no hindrance to a good stomach or good digestion, but rather an help and friend to both. Nay it fareth with our stomachs as it doth with Sailors, who can easily pull in the sheet when they have too much wind, but cannot enlarge it when they have too little; for so likewise it is a small labour or cunning to kill appetite by only seeing and feeding upon one dish, but to revive it being extinguished, or to sharpen it being dulled, requireth no little art, and consisteth chiefly in variety and well dressing of meats.

Item to answer in a word, the law contra Alcænias; I grant the thing, but I deny the equity: for what greater reason have we to mingle wine and water (which was never forbidden but at drunken feasts) then to mingle a tart wine with a pleasant, a temperate wine with a hot Sack, and a scowrer (when occasion persuadeth) with Alegant or a harsh binder? therefore to return Phili-
that it is necessary and convenient.

Philinus his owne Sword into his own bosome: as it is not unlawfull (by the law of reason and nature) nay as it is necessary and expedient to mingle wines for some persons: so variety of meats taken orderly at one meal, are lawful, necessary and expedient.

Moreover (to beat him again with his own Similes) I confess all instruments of musick to be tuned to one Harmony: but being so tuned, if the Musicians play ever (like the Cuckoe) but one Song, will not the ear and head be wearied and offended? nay will they not in time be both sick? Can the eye see at once many objects, the ears hear many instruments playing together, &c. (Philinus) shall not the stomach as well concoct, keep and digest for the body many meats? but when reason faileth, thou hast almost daunted Philo with inartificial arguments, drawn from antiquity, examples, customs, and sanctions of Senators.

Now if by the like arguments I confirm Variety, I doubt not but like a Scholler I may cry quittance, but if furthermore I confute thy Authorities, as being either falsified or unaptly applied, thou shalt live in my debt till the next Audit.

Wherefore to begin with Rogatianus, albeit for many years he was delivered of the gout, yet Cælinus avoucheth not that he was perfectly cured. And Epicurus though he fed but upon one dish at a meal, yet perhaps at every meal he fed on a several dish. Pontanus also was a weak and sickly man, to whom I confess many dishes (especially being of contrary kinds or qualities) are not to be permitted. Neither doth the Gentlemans answer in Laco prove more the use then of one dish at a meal, then his Cooks demand inferreth the use and mingling of many meats. But if by the few dishes upon the Alters of heathen Gods, thou thinkest to prove that men
at home feed onely upon one meat, thou art much deceived, for hereafter I will plainly demonstrate that they fed on many. As for the old Scottish custome, suppose it were true; yet sure I am, that since King Arthur's days who lived years before Christ, their owne Chronicler recordeth them to have used great variety of dishes. That Moschus Antimolus lived onely with figs, it is no great marvel when he hated from his Cradle all other meat. Stilpo also fed onely on garlick, because his poverty was such that he could buy nothing else. As for Genovefue the holy made of Paris; albeit I suspect Marullus for a common lier, yet he saith, that her feeding so long upon one dish consumed her body, and that upon the Bishops licence she was enforced to eat milk in Lent. Zoroaster was no doubt a most learned Philosopher, who if he lived twenty years in the Wilderness onely with one Cheese, no doubt it was some great Cheese like to Parmesan, full of variety, and not made of one but many milks. As for the monstrous riot of the Ionians, Lituanians, and latter Romans, drawn from the example and imitation of those wicked Princes and Emperours: I detest and abhor it as much as Philinus, ascribing unto excessive variety as many mischiefs of body and mind; as temperate variety brings profit, health, refreshings and pleasures to them both. The fewes murmuring doth as little please me, for though nature told them that one meat could not conveniently nourish every man, especially such as were accustomed fourty years together in Egypt to feed diversly; yet when every man felt that one meat sent by God, did miraculously preserve man, woman and child, agreeing with all ages, times, persons and complexions, they ought to have been contented; being as perfectly
nourished with one dish, as any of us can be with many. Last of all, that example of Adam and Eve is most violently wrested against variety, whereas rather it is an argument against unity: for suppose they had at once tasted of all fruits in the garden, could they have been sick upon it? no verily, but the tasting of one alone (I mean the forbidden one) was the parent and author of all diseases: wherefore the variety of wholesome meats set down by Physicians are not offensive, when one dish forbidden may prove dangerous: as I could prove by many reasons, did not experience clear it with her sun-shine.

Now to answer examples also with examples, though the Kings of Egypt had no great variety of dishes, yet that they ever fed on two at the least, Diodorus Siculus Lib. I. c. 6. reports. And if the old Romans fed not diversly, why had they usually three dishes at their table? The Persians though they had but few meats, yet they abounded in Salades and Junckets. The old Grecians contrariwise, used much meat and few Junckets: yea I read that Plato himself when Socrates and Menippus supped with him, had six several dishes at his table (figs, peacon, beans, whortleberries, roasted beech-nuts, and wafers in the end to close up their stomachs) whereof they all fed, saying that Menippus set aside the wafercakes with his hand, saying, that a sweet aftercourse makes a stinking breath. Another time I read, that Plato set before his loving friends and fellow Citizens olives, herb-salades, divers kinds of flesh and fish, and last of all new Cheese, whereby any wise man may gather, that the ancients fed upon many dishes of opposite kindes, and gratified their stomachs (which every man's stomach covereth) with variety of meats. As for our owne Nation (for whom chiefly I write this Treatise) Hestor Boethius a- 1. 9. Scot:his: voucheth,
Of Variety of Meats,

avoucheth, that English men from before King Arthur's days, were accustomed to feed much and very diversly. And Paulus Ioannis writeth thus. The whole nation of English men delight still (as ever they did heretofore) in feasting and making of good cheer, eating much meat and of many sorts, prolonging their sittings with musick and merryments, and afterwards sporting themselves in set dances.

Wherefore fish we are naturally desirous of many meats, and have stomachs above all other Nations, able to digest them; and custome also hath confirmed our variety of dishes (which cannot even in bad things be suddenly altered without a mischief) I persuade strong and indifferent stomachs to continue their used Diet, feeding orderly and soberly of divers meats. Divers I say, but not too many; for I like not (Dubias Caenas) the doubtful feasts of Cardinal Wolsey, nor the Abbot of Glastenburies Diet (who were served with so many sorts of dainties, that one might stagger and doubt where first to begin his dinner) nor the ancient tables of London, where (as Diogenes said of Maronia) every Citizen's house (in a manner) was a cook's shop, till plenty of mouths made penury of provision, and dearth of Corne and Victuals lately taught them sobriety.

Last of all where the Proverb saith, That many dishes make many diseases; it hurteth not our position and defence of variety: for not diversity but multitude offendeth our stomachs, that is to say, more diversity of meats then they can well abide: accordingly as much meat hurteth not concoction, but that which is overmuch taken in too great a quantity, whereof we are now to discourse in the next Chapter.

As for variety of meats in the time of sickness, let us hear what Galen saith. Diversity of meats are as necessary
Of the quantity of Meats.

cessary in sickness (if it be a compound sickness) as variety of medicines. For a hot liver requireth a cooling meat, and a cold stomach that which is hot; and if a mixt disease have made a mixed distemper in any part, there divers and compounds meats be of necessity required. Otherwise many meats (especially of contrary kind, substance and quality) are most hurtful and tumultuous. Com.in 1. de vict. rat. in ac. cap. 3. & 3. de vict-rat. in ac.cap. 35. & primo in Eund. cap. 18. whereby we may easily perceive, that variety of meats is permitted sometimes to the sick, yea though it be joined with contrariety of kinds.

CHAP. XXX

Of the quantity of Meats.

That saying of the wiseman, Eate not too much hony, sheweth unto us; that even the most wholesome and nourishing meat of all other will prove dangerous and hurtful to our health, if it be not soberly and measurably eaten. Temperancy being not onely the carver, but also the commander at our tables.

We find likewise several sayings recorded; as, That we must eat by reason and not by appetite, That straightgirding, makes little eating; That in time of Famine, though we desire most, satiety is most perillous; That in rainy weather little meat, little drink, and much exercise within doores is best; That melancholy persons eat much, Cholerick drink much, Phlegmatick sleep much; Great Livers, great Eaters, that a lean Woman, is a Tavern of blood; That they which eate little, are ne-
Of the quantity of meats.

never good Travailers. The Spaniard eats, the German drinks, and the English exceeds in both.

Temperance what it is.

But would you know what Temperancy is? It is a vertue, timely, moderately and comely using those things, which be truely necessary and natural. For some things be both necessary and natural without which we cannot live, as Meat and Drink; others natural but not necessary, without use of which many of us may live, and live in health, as Venus game: others necessary but not natural, as strong exercises for some bodies: others neither natural nor necessary, as overcurious Cookery, making fine meat of a whetstone, and quelque-chose of unslavory, nay of bad and unwholeome meat. There be two vices equally opposite to this vertue; Surfeiting, when a man eateth more then either his stomach can hold or his strength digest, and Self pining, when we eate less then our nature craveth and is able to overcome.

The first of them (namely surfeiting and excess) though it be a vice of all other most hurtful to the body and consequently noisome to the mind, yet we read that whole nations, and Emperors, and Potentates have both esteemed, and honoured and rewarded it for a vertue. For the Sicilians dedicated a Temple to Gluttony, and Aristophanes writeth thus of the Barbarians,

\[\text{Athen. I. 1. c. 1.}
\]

\[\text{In Arcan.}\]

\[\text{Or \ βασβεξε ως \ ανθρώπος \ ήγει η ὑμός,}
\text{τὸς πλείστος δυνατόν καθαρίζειν καὶ πνεύ.}\]

\[\text{Them onely men Barbarians think,}
\text{That can devoure most meat and drink.}\]
Of the quantity of Meats.

Of this crue was *Maximinus* the Emperor, who (like our old Abby-lubbers) did eat till he sweat; yea 16 c. 10. en. 7. *Sabellius* affirmeth, that his one dayes sweat gathered up in goblets, did amount to the measure of six Sextaries. *Claudius Caesar* and *Vitellius* the Emperor were like unto him, eating commonly so much, that they were forced once or twice in a meal to go out and vomit; and then returned to the table again, giving a fresh charge to a forelome stomach. And though *Aurelianus* the Emperor fed moderately himself, yet he exceedingly loved and honoured a great Gourmand, who usually at one meal did eat a Hogg, two Weathers, and a whole Brawn, drinking upon it a whole firkin of wine poured down his throate thorough a funnel: Also *Firminus Salencius* did eat a whole Ostrich in a day: and *Clodius Albinus* (Commander for the Romans in France) is registred to have eaten at one sitting five hundred figs, one hundred Peaches, ten Musk-melons, twenty pound weight of Raisins of the Sun, one hundred Snites, ten Capons, and a hundred and fifty great Oisters.

Neither was our Country alwaies void of a *Woolmar*, who living (in my memory) in the Court, seemed like another *Pandareus*, of whom *Antonius Liberalis* writeth thus much, that he had obtained this gift of the Goddess *Ceres*; to eate Iron, glass, Oisterhels, raw-fish, rawflesh, raw-fruit (and whatsoever else he would put into his stomach) without offence; yea as *Monica Augustine's* Mother was given to excess of wine, so himself (such are even Godly mens imperfections at some times) confesseth his own prouess and inclination to riot, in these words. O *Lord*, thou hast taught me to use meat not for lust and wantonness, but for life and health. *Never* Aug. 110. con. thelesse when I sit down for refettions sake, the snares of concupiscence and surfeite lie in my way like crafty fowlers, and
Of the quantity of Meats.

and the Maid presumeth above her Mistres; so that it is doubtful, whether Necessity or Riot be commander, and hardly can I resist Riots desire, no though it afterwards bringeth me to great pain.

And no marvel, Augustine; for from whence cometh soreness and weariness, heaviness of spirits, dulness of senses, stiffness and pain of joints, unwieldiness, belchings, crudities, fevers, distastings of meat, loss of appetite, and other tempestuous evils, but from repletion, surfeiting, and satiety: what weakness of body cometh by excess of eating; we need no more examples then this of our own Countrymen, which Boethius noeth (in his Scotish History) of King Arthur and his Knights; who having recovered York from the Saxons and Picts in spight of their beards, kept there such a grand Christmas, that afterwards fighting again with the Saxons, his Soldiers were found so weakened with surfeiting, that their arrows could hardly pierce the Saxons furth doublets, being able before to strike thorough their iron armour. What Scholer hath not read of Herodotus, the minstrel of Megara (whose girdle in the waist was three yards and a half long) or of Milo Crotoniates that great Pamphagus; yet they died both very weak men and young, by oppressing strong nature with too heavy burdens. The Stoicks imputed all diseases to age, but E-

Athen.10.c.1

Platon Gryll. rasistratus did not ill to ascribe, either all or most of them to excess: for if a man feed too much, three principal discommodities arise thereof. First, all natural spirits leave their severall standings, and run headlong to the stomach to perfit concoction, which if with all their forces they cannot perform, then brain and body are over mastered with heavy vapours and humours; but suppose they perform it, what followeth but foggy fat instead of flesh; or at the least, such abundance of both, that no sovereign-
Of the quantity of Meats.

ty nor ability is left for the actions of the mind? which (as Menander well noteth in one of his Comedies.)

Desireth not to play with Swine,
Nor dwells in hogsheads full of wine.

For Heracleitus was of a right opinion, that the wisest soul dwelleth in the emptie body; which we may partly illustrate by these examples. The moist eye feeth worst; the fullest vessel soundeth least, and the Sun hardly shineth thorough a cloudy aire: Even so in a full and troubled body, overeasfe with variety and plenty of meats, the eye of our mind must needs be darkned, the voice of reason cannot be heard, and the Sunshine of understanding cannot shine into our hearts, being destitute of will, and much more of ability to execute any thing that is good: Nay through surfeiting we live groveling and groping after base delights, as Hoggs do for Acornes, being disabled so much as to think a good thought.

Hippocrates and Galen say, that the bodys of ordinary great feeders stand upon a dangerous point, or as you would say upon the Raysors edge; for if they feed moderately, alteration of custome hazards their health: if they persist in excess, they are suddenly strangled with Apoplexies, as Calius hath well noted.

To prevent all which sicknesses both of body and mind, oh what severe and good laws were there made by Fannius Didius, Licinius Crassus, Cornelius Sylla, Lepidus, and Antius Restio against Riot? yet the concord of vices so prevailed, that lust continued excess, excess brought forth unrulines, unrulines contempt of Government, whence came fatal destruction to the Roman Monarchy.
The Scots punished their belly-gods in this sort; first they filled their bellies as full of good meat as ever they could hold, then they gagged them, and threw them into the next river with their arms pinioned, saying; *Now as thou hast eaten too much, so drink too much.*

Plutarch remembreth, that (by the Athenians law) whosoever did slay a living beast, he should be hang'd as a Felon, because they would not have a beast tormented; which punishment if it were just (as it seemed just in Xenocrates opinion) then what pains ought they to endure, who by surfeiting not onely torture, but also most unnaturally seek to kill themselves, making their graves with their own teeth, flaying and unskinning themselves as it were of reasons robe, yea ensouling their bodies (being dedicated Temples to the holy Ghost) as much as in them lieth with the form of swine?

The second vice (namely Self-pining) is as far from Temperancy on the right hand, as surfeiting erreth on the left. Sozomenus maketh mention of a Munack in Celysia, called Baltbus, fasting voluntarily so long, till his teeth were full of worms. And in the Legendary, S. Francis, S. Bennet, S. Rainulph, and divers other men, maids and women are highly extolled for consuming their bodies with excessive abstinence; which being a thing against nature and Godliness (which forbiddeth us to flounce or mark, and much more to consume our bodies) it shall need no confusion at all, especially in this glutinous age, wherein we are so far from any such fasting, that we wholly delight in Riot and Feasting. Onely let me say thus much out of Hippocrates, that a very thin and precise Diet is not to be prescribed to any one of indifferent health and strength; no scarce to any (except their diseale be exceeding sharp) which are very weak. For the prescribing of meat by drams or ownces, driveth many
Of the quantity of Meats.

many fears into a weak mans mind, taketh al alacrity from the heart, maketh a man jealous of his owne fingers, daring to eat nothing with cheerfulness, because he ever suspecteth that he eateth too much. Hence came that golden Aphorism (though not registred in his Aphorisms) πίσα συγκειμένης γορίν, οὔ κεις συγκειμένης οποίη σιμεία πολεμιστὴ!

An over-yeelding lengthneth the grief,
But timely permission maketh it brief.

As for Temperancy (which I can never enough reverence or commend) would to God it were as well practised of every particular man, as it is necessarily required to be in Physitians. First that by long life they may (with Galen and Hippocrates) get perfection in that art which they profess: whereas now many Physicians are buried under a Doctors name, before they ever tasted of Hygea her cup, or saluted Panacea a far off. Secondly if they by surfeiting or fasting hurt their owne bodys, how shall their doctrine be followed by their Patient, when it is broken and crossed by themselves?

The rude Persians are recorded to have ever fed so temperately, that to spit or blow their nose, was both execrable and punishable amongst them. Likewise they (as also the Romans) permitted any man to give him that yawned a blow on the ear; because spiting and sniveling and yawning, are only the fruits of fulness or idleness. Much more should learned Physitians moderate themselves, who give laws to others, and not rashly run into that excess, which even the savage Scythian and Persians ever abhorred.

It is also recorded of the Spanish Women, that a certain girdle is kept of some two foot long in every Town, which if any womans belly exceeds in compass (unless...
it be by child-going) they are counted detestable and infamous: Let it be therefore a greater shame for us Physicians, by ill example to purchase our owne discredit, and also to lessen our skill, and shorten our lives as much as lieth in our owne power: for Theophrastus falsely accused nature, in that she gave long life to Ravens and Crows (whom it little profited) and but a short time to men, and the shortest of all to Students, whom reason would have to live long for the mutual benefit one of another, and the publick good of the Commonwealth. More justly he might have accused men and Students themselves, for abridging their natural days by surfeiting and drunkenness, chambring and wantonness, excess and riot; considering that nature ever most preserved and tendereth the most worthy creature, did it not destroy and ruinate itself.

Timothetus having supped with Plato, and eaten (contrary to his custome) very moderately, slept very quietly that night, finding neither cholicke to awake him, nor belchings in the morning to annoy him; wherefore assoone as he awakened, he brake forth into this exclamatiion, with a loude voice: How sweet, how sweet are Platoces Suppers, which makes us in the night time to sleep, and in the morning to breathe so sweetly! Yea but (some will say) how shall we know when we have eaten enough? At whom Democritus would have laughed a month together, and perhaps have returned them this answer; Fools and Idiotes that you are, know you when your Horse and your Hawke and your Dog hath enough, and are you ignorant what measure to allow your selves? who will urge his Horse to eat too much, or cram his Hawke till she be over-gorged, or feed his Hound till his tail leave waving; and shall (man the measurer of Heaven and Earth) be ignorant how in Diet to measure the bigness
Of the quantity of Meats.

signes or strength of his own stomach? knows he by signes when they are over filled; and is he ignorant of the signes of repletion in himself? namely of satiety, loathing, drowsinesse, stiffness, weakness, wearinesse, heaviness and belching? Doth not every man know, that Enough consisteth not in filling the paunch, but in taking sufficient to maintain nature, which no doubt is satisfied with a little, as Solon said at the wisemens feast. Summum, imo divinum bonum est nullo vesci alimento, proximum vero & naturale quod a minimo. It is (said Solon) the greatest, yea the divinest good thing of all other, to eat no meat: and the next unto that and most natural is, to feed as sparingly as may be.

But can you not prescribe one certain measure or quantity fit for all men? no verily, for to prescribe to all men (or to one man at all times) one certain quantity of meat, were to make a coat for the Moon; which if either Jupiter her Father, or Latona her Mother could have done, they would long ere this with some robe or other have covered her inconstant body, encreasing or decreasing every moment. And verily Hippocrates hath truly written. The quantity of meats ought not to be appointed by weight, number nor measure, but by sense and ability of our stomachs: for some cannot digest much, others are offended at a little; others are not satisfied till their maw be filled, others have too much when it is half filled.

It were strange to recite, what great store of meat some have eaten and others daily do eat without offence; Aristotle in his Politicks, calleth the Fencers and Wrestlers Diet of his time a necessary Gourmandise; because through abundance of exercise (which consumeth spirits and humours) they were enforced to eat
Of the quantity of meats.

eat both much and often. Nay Cornelius Gemma affirmeth, that he saw whilst he lived an aged woman, which from her infancy fed in excessive measure, eating something continually every hour, besides her ordinary meals of breakfast, dinner and supper, which were of an incredible quantity: In the end dying with abundance of fat and flesh (for the caul of her belly weighed twenty pounds) they perceived all this to come from a peculiar and special temperature, called of the Grecians 

for her liver was greater and heavier then all the rest of her bowels laid together; exceeding red, and swarming with store of blood and wind. Surius and Bruyrinus, and Schengkius tell of many others, who lived long in health though they fed excessively, having as it were an Ostriches stomach joined with a Dogs appetite.

On the contrary side, some may as well live with hunger and long abstinence a great while, according as I have read in many Authors. Hippocrates thinketh, that if a man abstain from meat and drink seven dayes, he cannot escape death; yea when some afterwards were persuaded to eat, their meat never passed thorough them, because the hungry gut (called 

Pliny the contrary, and Tinoys Aunt lived two months together without meat or drink. Albertus Alexander Benedictus, and Iacobus Sylvius, write yet of more strange and incredible abstinence both of men and women; which truly I would have registred amongst the lies of the golden Legend, and the Abbot of Ursberg his Chronicles, had not William Rondeletius and honest Ioubertus written the like of a French gentlewoman, living almost three years without any sustenance of meat, bread, broth or drink; who afterwards was married and conceived a child, which the brough Well forth and happily alive: By all which exam-
Of the quantity of Meats.

amples we may easily gather, how absurd the fashion and
custome was before Plutarch's time: when every man did not
carve for himself, but was carved unto by another; and that (after the College fashion) so equally, that
none had more or less then his fellows: which order how-
soever it pleased Hagias the Sophister, because feasts in
Greek are called Divisions; and the Masters of feasts
Great Dividers, and Servants Carvers, and Mara and
Lachesis (being the Goddesses of feasting) were called
so of equality of division; and that peace is maintained
where equality is kept, and that Agamemnon's Soldiers
(as Homer testifieth in sundry places) had every one
alike measure and weight of viestuals: yet (by his leave)
neither is humanity therein observed, nor geometrical
proportion kept, nor nature imitated. For tell me,
what humanity can we call it, to give a man les then
his stomach wanteth? what geometrical proportion is
that, which giveth as much to the half full, as the empty
vessels? and how dare we prescribe one quantity
to all, when mens stomachs be as divers in quantity of
recept and ability of concoction, as their faces be differ-
ing in appearance? so that it is too little for one which
is too much for another, and no certain measure, nor
number, nor weight is to be prescribed to any man: but
every one to feed according as his stomach is able to con-
coct, which (to use Hippocrates his phrase) though it have
no ears, yet hath it intelligence to beg his own, and wis-
dom to discern when it hath enough; willing us not
to eat till we have an appetite, nor to eat so long till we
have none. This rule Galen observing (amongst many
other) he was seldom sick, and lived (as Sipontinus
writeth) 140 years.

Also let us remember, that in youth, health and win-
ter we may feed more plentifully, as also after exercise.
Of the quantity of Meats.

and at our own ordinary table: But when we are at great feasts, or forced to eat upon strange meats (be they never so finely dressed) let jealously be our carver, after the example of Augustus Caesar, and also of Plato, who at great feasts fed only on some known dish. I have read somewhere, when they of Thasus invited Alexander to a feast, that he fed well upon their fat mutton & beise, and gave away the forced dishes and curious Quelqchores not to his own Countrimen and Souldiers, but to his captives and slaves: saying, That he would rather they were all dead, then that any of his owne by surfeiting upon any unknown meat should be never so little sick.

And thus much of the just quantity of meats; which Physicians may aim at by long experience, prescribing a full Diet to them that be found and strong, and accustomed to much feeding, a moderate diet to them that be indifferent, and a thin diet to such weaklings and sick persons as require neither much nor often feeding.

CHAP.
CHAP. XXXII.

Of the quality of Meats.

Hippocrates and Galen bids every man both in health and sickness, beware what kind of meat he most commonly useth; for like food like flesh, like meat like nourishment.

[And therefore we find that some have Quails stomachs, and may eat poyson: A Woman by custome drank the juice of Hemlocks usually. Gal. lib. 3. simpl. medic. cap. 18. And a Maid fed usually (by custome) upon Napellus Spiders, and other poysons, Cælius lib. A. L. 11. cap. 18. Mithridates the younger used continually a counterpoyson made of poysons, in so much that when he would have poysoned himself (being by his son Pharnaces vilany betrayed to Lucullus) he could not do it, and therefore killed himself by the help of a Frenchman, Plin. lib. 23. cap. 9.]

All which cautions are particularly set down by Hippocrates and Galen, though scateringly and by pieces in several places, that I need not add to his own words, which I have aphoristically set down in these sentences following, because no man ever did the like.

1. Let every man take heed, what quality his meat is of, for custome begetteth another nature, and the whole constitution of body may be changed by Diet.

2. We should take those kinds of meats which are best for our own particular bodys, for our own particular age, temperature, distemper & complexion. For as every particular member of the body is nourished with a several qualified
Of the quality of Meats.

3. Young, hot, strong and labouring men's stomachs may feed of meats, giving both an hard and a gross juice, (as beefe, bacon, poudred-flesh and fish, hard cheese, rye-bread and hard eggs, &c.) which may nourish slowly, and be concocted by degrees; for if they should eat things of light nourishment (as veal, lamb, capons, chickens, poacht-eggs, partridges, pheasants or plovers, &c.) their meat would be too soon digested, or else wholly converted into choler. Contrariwise milk is fittest for young children, tender flesh for them that are growing, and liquid meats for such as be sick of sharpe diseases.

Furthermore if any mans bowels or body be too dry, a moist diet of suppings, and boidl meats yeelds him a remedy, but if it be too moist, all his meats and diet must tend to driness.

4. Sweet meats are unfit for young children and young men, and hot stomachs; for they corrupt childrens teeth, and turn most into choler in young mens stomachs, but they are good for old men and cold complexions; yea hony it self agreeeth with them.

5. Bitter meats engender choler and burn blood, giving no general nourishment to the whole, howsoever they be acceptable to some one part.

6. Sharp spices (which I have particularly named before in the fifth Chapter of this Book) are most unfit for tender bodies, whose substance is easily melted and enflamed, howsoever strong men may eat them with gross meats.

7. Soure meats and sharp together (as limons, orenges, citrons and vinegar) offend cold stomachs and fineowy parts:
parts: but if they be cold and astringent (as forrel, quinces, cervisses and medlers) they are not so offensive, nay they are profitable to all stomachs being eaten last, unless the body be subject to fluxes.

8. Meats oversalted how dangerous they are, inflamations, leprosies, sharpness of urine, and great obstructions hapning to such as use them much do sufficiently declare, agreeing with none but strong bodies; as SAILERS, Souldiers, and husbandmen, accustomed to hard labour and much toiling.

9. Fatty meats are not good but for cold and dry stomachs; for in fangvine and cholerick stomachs they are soon corrupted, in phlegmatick stomachs they procure loomness and hinder retention: Only they are fit for men naturally melancholick, giving to them a kindly warmth, and also almost convenient and proper moisture.

10. All meats should be given very hot to cold and raw stomachs; but cold meats to cold stomachs are very hurtful. Pityllus had so cold a stomach (saith Suidas) that he made a sheath for his tongue, to swallow down his pottage scalding hot: and Eunapius reporteth the like of Proxeresius the Sophister; yea I my selfe have known a Shropshire gentleman of the like quality.

11. When any man is sick or distempered, let his meats be of contrary quality to his diseales: for health itself is but a kind of temper gotten and preserved by a convenient mixture of contrarieties.

Now in what degree most particular meats be hot, cold and dry or moist, is sufficiently declared above in the fifth chapter, where I have largely set down the differences of meat both in kind, substance, temperature and taste, whereunto I refer you.

12. Above all things take heed that you eat not through
Of the quality of Meats.

through hunger of a meat, which either naturally or accidently you loath; for as the pleasing meat is best concocted (yea though it be somewhat of the worst kind) so meats loathed, turn into wind, belchings, vomitings and cruel gripings, because the stomach doth not affect them. But what meat is fittest, and most agreeable to every mans taste, humour and nature, rather proper experience doth teach us, than any mans judgement can direct us.

Let a strong and good stomach taste of all things, but not feed upon them as nourishments; yea, it is good in health to taste every thing, least we refuse that in sickness which perhaps we shall have most cause to feed on: as it hapned to Titus the Emperor, whose over-nice feeding and bathing hastened his death.
CHAP. XXXI.

Of the Time, Order and Manner of Eating.

Athenæus in his Feast of Sages faith, that the old Grecians lived very temperately; but yet he faith that usually they made three meals a day, one early in the morning, another at noon, and the third at night. The first was called ἀραδόντα, because it was nothing but a sop of bread soaked in a little wine. The second was called ἀείτιν, because it was made of home-bread things, which are thought to give the best and strongest nourishment.

The last was called by two names, ὅλωνος signifying a late eating, and ἔπειται, because it required care and cost. In Plutarchus’ time Breakfast was called ἀραδόντα, because they did only taste and go. Dinner was termed ἀείτινος, as being a noon-meal. Supper was called νυχις, for that it was not private (as Breakfast and Dinner) but either common amongst neighbours, or at least with all their own household. How Beavers called procania, and sleep-drinks called prohypnia and metacania came up, none have yet thoroughly determined, though here amongst labourers, and in Germany amongst gentlemen they are ordinarily put in practice.

Breakfasts are fit for all men in stinking houses or close Cities, as also in the time of pestilence, and before you visit the sick; for empty veins draw deepest, and what they first receive (be it good or bad) with that they cleanse or infect the blood. Contrariwise where the air is pure clear and wholesome, it is best to fast till dinner, unless you be either of growing years or of a choleric stomach, for then you must not in any case be long fasting.

Dinners and Suppers are generally necessary and con-
Of the Times, Order and Manner of Eating.

Convenient for all ages, times of the year, and all complexions; especially in these northern parts of the world, where inward heat being multiplied by outward coldness, our radical moisture would be soon consumed, if it were not restored by a double meal at the least.

Whether Dinner or Supper should be largest.

Now whether at Dinner or Supper we may feed more plentifully, is a great question amongst Physicians; either because they affirm too generally on either side, or because they were ignorant of distinctions:

Some are just of Leonard Fuchsius his opinion, that our Supper should be the larger of both, for these reasons. First, because as we may eat more in Winter than in Summer, our inwards being then hottest, through repercussion of heat by external coldness; so the night resembling winter (as Hippocrates noteth) no reason but that then we should feed most. Secondly we may then feed more largely because sleep ensueth, with whom blood, heat and spirits return more inward to the belly, bowels, stomach and all parts of concoction, then when by light exercise or musing they are distracted upward, downward, and outward to other parts.

Again, look what exercise is to the joints and muscles, that is sleep to the bowels: that is to say, look how labor and exercise doth warm the one, so doth sleep and quietness warm the other. Galen likewise writeth thus; whilst a man sleepeth all motive and sensible faculties seem to be idle; but natural powers are then most active, concocting meat not onely better in the stomach and guts, but also in the veins and whole habit of the body.

Paulus Aegineta is of the same judgement, writing thus. Sleep is a ceasing or rest of animal faculties, proceeding from the moistning of our brain with a sweet and profitable humour; which whosoever taketh in due order
Of the Times, Order and Manner of Eating.

der quantity and time, he receiveth thereby many singular commodities; namely good concoction of meat, and digestion of humours, and ability to labour easily and cheerfully after digestion: where he addeth this reason of better concoction in sleep out of *Hippocrates*: Ἐντὸς Ὀίκου, Ὀραμάτος, &c. He that is broad waking is hottest outwardly, but he that soundly sleepeth is hottest inwardly.

Now if any shall object, that no sleep can be wholesome or sound after supper, because it is taken upon a full gorge. I answer him thus, Physicians write not to idots and fools, but to men of sense and reason; whom common sense may teach, that they are not (like swine and beasts) first to fill their bellies, and then presently to sleep upon it, but to sit or walk easily after supper for an hour or more, to settle their meat to the bottom of their stomach, that it may prove less vaporous to the head, and be sooner concocted lying nearer the liver.

Furthermore when I said, that we should feed more largely at Supper then at Dinner, I meant nothing less then to counsel men to gorg themselves up to the top of their gullet; but to advise them of both their meals to make Supper the larger, for the reasons allledged, and for infinite reasons besides which I could set down.

*For whom large, or sparing Suppers be most convenient.*

Nevertheless I do not so generally set this down, as that it is best for all persons, but for them onely which be sound and in health: for if any be troubled with great headache, or rhumes, or nightly torments of any part, their Supper ought to be very little, slender and dry, and also to be taken very timely in the evening; that nature being freed all night time of other offices, may only attend concoction of the diseases cause.

Last of all, I except also them which have long been accustomed
accustomed to small Suppers and long Dinners, because the imitation of a long custom (though it be evil) breedeth no common or petty danger. Laurence Ionbert in his eighth Paradox written to Camussius the King of France his Secretary, wonderfully striveth to oppugne this opinion; but professing no more with his head and hands, then the mouse in the tar-barrel doth with her feet; for when he hath done all that he can, he onely proveth that better digestion is in the day time, and not better concoction, as hereafter (upon some other occasion) I will plainly demonstrate to the learned.

How often a man should feed in a day.

Furthermore I would not in like manner have any man think, that I prescribe two or three meals, and neither more nor less to all persons: for Children may feed much and often; old men little and often: where by the way note this out of Plutarch, that old age is not ever to be stinted by years, but by decay and loss of natural strength.

For in some Northern Countries (and he nameth ours) few men are old at half a hundred years, when the Ethiopians and Southern people are old at thirty. They are long young and lusty, because much feeding restoring decay of moisture, and outward coldness preventeth the loses of in-borne heat. These contrariwise are soon old, because outward heat draweth out their inward moisture, which should be the maintainer and food of their heat natural.

Also I permit unto true labourers and workmen to feed often (yea four or five times a day if their work be ground-work or very toilsome) because continual spending of humours and spirits, challenge an often restoring of the like by meat and drink.

Finally whosoever by some natural and peculiar temperatur,
perature, or else upon any sickness, is enforced to eat often; it were against art, reason and nature to number and stint his meals. Claudius Caesar had so gnawing a stomach, that he could eat at all hours. And Anulus Vitellius, Suet. In vita claudii & vitel.
(even at his Gods service and sacrifice) could hardly refrain from gnawing the meal and oil out of the Priests hand: yea he baited at every Village as he rid upon the way, and swept clean the Amery in every Inn. Contrariwise some either by nature or custome eat but once a day, others onely twice, and some thrice: as you may read in Benevenius, Ferdinandus Mena and Bartholomeus Anulus; and as I my self can also witness by divers of our own Countrymen, if I purposed or thought it needfull to produce their names. The like may I say of let hours, to dine or sup in; for albeit I could ever wish and think it generally wholesome, to dine before the highest of the Sun, and to sup 7. or 8. hours after dinner; yet if any be accustomed with Augustus Caesar, to eat onely then and as often as he is hungry. I forbid him not to discontinue his own course, albeit I rather impute it to a foolish use, then to any inward prescript or motion of nature. Calius therefore not unwittingly termeth lib.9. c.3. A.L. Courtiers by the name of Antipodes; for as it is day with them when it is night with us, so Courtiers and Princes eat when all others sleep; and again (perverting the order of nature, and setting as it were the Sun to School) sleep out the sweetest part of the day, wherein others eat and work.

Concerning the manner of eating, it is not alike in all Countries. The Jews, Grecians and old Romans did eat lying and declining to their right sight. Onely the Illyrians eat boulc upright as we do now, with a woman placed (after the new Hans fashion) betwixt every man. Masmissa did most commonly eat and walk, yet sometime be.
he did also eat standing, and sometimes leaning after the Roman guise, but he never sat at his meat: because he thought eating to be one of the slighest services to be don of men, upon which they should neither stand, lye nor sit long. For mine own part, I prescribe no other manner of eating, then we have received and kept by long tradition. Nevertheless, that declining towards the right side was the best manner of position in feeding, the example of Christ and his Apostles do sufficiently prove, who (when they had choice of rites and manners) observed ever that which was most wholesome, seemly and natural.

Now how long we should sit at Dinner and Supper, though it be not set down precisely by Physitians, yet generally we may forbid too long or too short a time. Smirigalas Duke of Lithuania never sat fewer then six hours at Dinner, and as many at Supper: from whom I think the custome of long sitting was derived to Denmark; for there I remember I sat with Frederic King of Denmark, and that most honorable Pereigne Lord Willoughby of Eresby (when he carried the Order of the Garter) 7. or 8. hours together at one meal. Others feed quickly and rise speedily; but neither of those courses be allowable: for as too long sitting causeth dulness of spirits, and hindereth the full descent of meat to the depth of our stomachs; so too speedy rising causeth an overhafty setting, and maketh it also to pass out before it be well concocted.

To conclude, mince or chaw your meat finely, eat leisurely, swallow advisedly, and sit upright with your body for an hours space or less; for longer sitting is not requisite for the body (howsoever some affect it) nay it is rather hurtful unless it be confirmed by long custome, or made more torelable by reason of some pal-
time, game, or discourse to refresh the mind. But of all long fitters at the table, farewel Hugutio Fagiolanus, who (as Petrarch reporteth) loth both the City of Pisa and Lukes at one Dinner, because he would not arise (though a true Alarm was given) to repel the enemy, till his dinner were fully ended, which usually was protracted two or three hours.

Last of all, Concerning the order of taking of Meats, The first course in old times was called frigida mensa, the cold service; because nothing but Oysters, Lettice, Spinache, cold falades, cold water and cold sawces were then set on the table, which order was clean altered in Plutarch's time, for they began their meals with wine, hot pottage, black or peppered broth, and hot meat, ending them with Lettice and Purcelane (as Galen did) to suppress vapours and procure sleep; which example is diligently to be followed of cold stomachs, as the other is to be imitated of them which are over hot.

Likewise that the most nourishing meat is first to be eaten, that ancient Proverb ratisith Ab ovo ad mala; from the egg to the Apples; wherefore I utterly mislike our English custome, where Pheasant, Partridge and Plover are last served, and meats of hard concoction and lesser good nourishment sent before them. As for fruit (if it be not astringent, as tart apples, pears, soure-plums, quinces, medlers, cervises, cornels, wardens, four pomegranates, and all meats made of them) it should be eaten last.

Contrariwise all sweet and moist fruit (as ripe melons, gourds, cucumbers, pompions, old and sweet apples, sweet pomegranates, sweet oranges) and all things either fatty, light, liquid and thin of substance, and easie of concoction, should be first eaten, unless we be subject to great fluxes of the belly, or choleric dispositions of stomach,
Of the Times, Order and Manner of Eating.

mach, and then the contrary course is most warrantable. For if flippery, and light meats went for most into hot stomachs, they would either be burnt before the groffer were concocted, or at the least, cause all to flip downwards over-soon, by making the lower mouth of the stomach too too flippery. And verily I think that this is the best reason, wherewithall to maintain our English custome, in eating biefe and mutton for most before foul and fish; unless the reason drawn from use and custome may seem more forcible.

Finally let me add one thing more, and then an end of this treatise; namely that if our breakfast be of liquid and supping meats, our dinner moist and of boiled meats, and our supper chiefly of roasted meats, a very good order is observed therein, agreeable both to art and the natures of most men.

FINIS.